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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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MARCH, 1892.

THE NEW CHURCH IN INDIA.

To one who has never been in India, the sail up the Hooghly is very interesting. This is the most westerly and commercially important channel of the Ganges into the Bay of Bengal. It is about eighty miles to Calcutta from the bay, and on my way from Burmah I found the sail pleasing. To an American the banks of the river are lined with novel sights all the way. Much skilful engineering has been done — dredging, re-adjustment of buoys, etc. — to make the river safe for ships of the largest tonnage. We notice the same muddy aspect of the waters as on the Irrawaddy, down which I sailed from the beautiful city of Rangoon. As we near Calcutta we pass by the large botanical garden, and then the palace and grounds of the late King of Oude — a lonely exile to live in a palace which is a prison, with every door of exit barred.

What a city this great Calcutta, the capital of India, is! Long streets like the Chowringhee, its parks like the Maidán, etc. — but one must see it to have any realizing idea — its teeming population of Indians, with its suburbs nearing a million.

I visited the Hindu temple, on my first morning, and witnessed the old, as it were Israelitish, modes of worship in the times of David and Solomon — the slaughter of animals, kids, goats, etc., washings in the holy waters of the Ganges; but

the sight of these sacrifices made me turn away and leave the scenes as soon as possible.

"Is it not time for the spiritual truths of the New Jerusalem," thought I, "to come down and bless the world with some of the light and warmth of heaven?"

Of course this is no place to describe India, to me one of the most interesting countries in this world. It is my purpose only to give a brief notice of the New Church there, now in its very beginnings.

While somewhere in the China Seas or the far East, I received a letter from Mr. John McGowan requesting a visit on my way round the world, and I fully intended to learn all I could and do anything in my power for the New Church there. Mr. McGowan, of Allahabad, India, has done much for the promotion of the interests of the New Church, and is willing to spend and be spent in the sacred cause. He lives in one of the most beautiful cities of India, and where he can centrally communicate with all interested. He has on his list of believing men and women from eighty to ninety. He was specially interested in my coming, for, just before this time, he had been appointed by the brethren in India their bishop, and was desirous that I should perform the religious services at the time of his inauguration into this office.

I know I shall be pardoned if I give here a short account of Mr. McGowan. The McGowan family is from Edinburgh, Scotland. His grandfather went to India in the latter part of the last century, about 1793. He is Scotch, therefore, on the paternal side, and native or Eurasian on the maternal. He was born in India, and his father always lived there. He is not yet quite fifty years old. He was educated in the Agra Protestant High School, now being removed to Allahabad, the seat of the local government. He is well acquainted with all parts of India, having lived in many of the prominent cities, such as Calcutta, Patna, Ghazipore, Benares, etc. In the great mutiny of 1857 in India, he was in the service of his government.

His father Suetonius McGowan, was an early reader and believer of the doctrines of the New Church, and had nearly

all the works of Emanuel Swedenborg. He was also an author of some tracts and small works expository of the New Church. He severed himself from all denominations of the Christian Church and carefully instructed his young son John in the true Doctrine of the Lord.

After the death of the father in June, 1864, his library came into the hands of John who was then studying the Word of the Lord with special earnestness. He found his father's copy indexed nearly to the end of the Old Testament. He was also at once specially impressed with the titles of the works of Swedenborg, and from that time to the present has been a close and constant student of Swedenborg. He himself has also been a diligent writer and expounder, has published a work replying to "Arguments against Emanuel Swedenborg," and has now in publication a "Compendium," etc., four volumes, on "Conjugial Love" and other matters. He is now editing and publishing at his own expense *The Indian New-Church Messenger.*

Under his charge and direction, translations of the works of Swedenborg into the Hindu language for the use of the natives are now going on. This work must prove of advantage to the future of the New Church in India. The work on "Heaven and Hell" will soon be completed; also the "Doctrine of the Lord" in Urdu Roman. The whole of the "Apocalypse Explained" is nearly finished in the same Urdu Roman characters, and the "Divine Love and Divine Wisdom."

I was told that the Swedenborg Society, of London, contemplates the publication, at an early day, of either "Heaven and Hell" or "Divine Love and Divine Wisdom," and sample translations have been sent to London. These were sent to the secretary of the Swedenborg Society, London, in September, 1890. Mr. McGowan's son, Samuel R. McGowan, is one of the translators. There are others in India.

I took a list of some twenty or thirty names of more prominent New-Church people in India, with their residences. Some of these I met very pleasantly, and found intelligent

believers. With Mr. James Christopher, of Bombay, I spent some weeks, and had a delightful visit in his family. He is very zealous in the interests of the New Church. He has resided many years in India, and is now agent of the British and India Company in Bombay — a company which owns a fleet of more than a hundred steamers; some very fine ones plying in all Oriental waters.

Mr. Christopher is very desirous of having a New-Church colporteur sent out to them in India for the immediate promulgation of the doctrines of the New Church in that great country. I name this in the hope that it may strike the eye of some one who is willing to visit India for two or three years at least, and engage in this work as a labor of love for the benefit of the New Church in this world. A man would find this a very pleasant visit. India is a country that may be visited with great profit as well as interest. India is said to be a complete museum of the races of man, so numerous, so various are they.

The grandfather of Mr. McGowan was a lieutenant in the Corps of Royal Engineers, and died at the battle of Chunar, near Benares. His father was Senior Munsiff and Deputy Magistrate at Mirzapore for twenty-one years. The munsiff's function is to decide civil causes in his own district. Each province is divided into many districts. Allahabad, for instance, has two munsiffs and two or three deputy magistrates.

Mr. McGowan seems to be providentially raised up to work for the cause of the New Church in India. He and his whole family are devoted to this cause. He has sons who are all ready to follow in the footsteps of their father and give promise of being efficient workers in the future, as well as intelligent in the new doctrines.

I held several religious services in the city of Allahabad. As the name implies, this is a Mohammedan city — *Allah's place of residence* — like the Hebrew Bethel, *the house of God.* It seems always to have been customary in the Oriental world to give names in this way to cities. Such names grew up.

My first religious service was that of baptism, on Sunday

morning, at the bungalow of Mr. McGowan, in Love Lane. I read some passages of Sacred Scripture, and gave a brief discourse on baptism, its meaning and uses. Seven persons were baptized — Mr. McGowan and his family and two others. The second service was that of the administration of the sacrament of the Lord's Supper. Six persons partook of this sacrament. The third was the inauguration service performed at the entrance of Mr. McGowan on the duties of his office as Bishop of the New Church in India. I may say here that Mr. McGowan is not a preacher, and does not intend or expect to preach himself. In this aspect of the office, he is not a bishop in the same way as the term is applied in this country or England. He is an *Episkopos* or bishop more nearly in the sense of the etymology of the word; superintendent, overseer, he is to have the charge of the work of the New Church in India — not to preach himself, but to select or to appoint ministers and teachers, and to see that the work is done. The New Church in India is not yet able to support ministers or teachers. Besides, India is a great country and the New-Church people are scattered over a vast extent and cannot often meet each other on account of the vast distances.

The railways in India are among the best in the world, and the fares I believe are the cheapest, for one can travel by rail for a small fraction over a half cent per mile, if he is content to go in the third or intermediate class; and there are always carriages on the trains for Europeans only, which includes Eurasians. The natives ride in carriages by themselves and travel at a low rate, and large numbers of them are on every train. They are great travellers by rail.

The church will not be able to support Mr. McGowan in his office, therefore it must be with him chiefly a work of love. I believe a colporteur would be supported there, and such an officer is immediately needed. This is also the opinion of Mr. Christopher, of Bombay. Farther on, a minister may be wanted and be supported; at present, Mr. McGowan holds a civil office under the government and could not enter on the duties of the ministry without being obliged to give up his civil office, and this he cannot at present afford to do. His

large family are dependent on him for support. He has two sons, now well educated, who would be glad to find employment and a living in working for the New Church. They are very promising young men. I should be glad to see them come to our Theological School in Cambridge, and spend three years there. This would bring them into connection with the New Church in this country and prepare them better to return and engage in the work in India, their native land. Their great interest seems to be in the dissemination of the New Church in their own country.

On my arrival at Allahabad Mr. McGowan had already received the appointment of "Bishop of the Lord's New Church in India," from the New-Church people of India, and only awaited inauguration service. I seemed to come along at the exact time to perform this service, and was very glad to be there on so interesting an occasion. Of course I only did what I was requested to do by the New-Church people of India, and acted wholly in their behalf and as their servant.

In the following week, I held a public service in one of the large halls of the city of Allahabad, and had an audience of not over seventy-five all told. The audience was very much mixed in character, more or less Brahmins were present. The subject was "Some New Views of Christianity." The missionaries were not inclined to hear anything of these new views. I expected that much beforehand, so I dwelt largely on philosophy under the light of the New Church. I reviewed the philosophies from Socrates and Plato till the present time, and endeavored to show wherein they had all failed. I took my illustration in the Doctrine of Creation as given in Swedenborg's treatise on the "Divine Love and the Divine Wisdom." I commended to the Brahmins this treatise and its doctrines, and urged them to make a study of it. I said other philosophers before Swedenborg had turned God out of His own creation, out of the universe He had made. In Swedenborg's treatise they would find God was not only in, but was the centre of His creation — and creation, the universe, an outbirth from Him, and that preservation is but perpetual creation — the same power required to preserve as was re-

quired to originate. This is a new doctrine of creation, new to all the philosophies of the world. Plato but made a low and gross beginning in the direction of the true doctrine. He did not make the Divine the Author of creation, only some inferior instrument of His — some Demiurge — while in the light of the New Church the Divine was, is, and always is to be at the centre, and becomes a Creator through His Divine wisdom. In the beginning was the Word or *Logos*, the *Logos* was with God, and the *Logos* was God. . . . "All things were made by Him [the *Logos*], and without Him was not anything made that was made."

I spoke without notes at this meeting. The audience was fairly attentive, more especially the Brahmins present. These latter came up to me at the close of the meeting, and tendered congratulations, and spoke very cordially and kindly. I do not know how much impression the discourse made upon them. I discussed theology very briefly, knowing I could do very little in this way with the Brahministic portion of the audience. They have very strong prejudices against the Christian treatment of the doctrine of the Trinity as taught among the missionaries. This looks like Tri-Theism to them. They will not hear much of the commonly taught views on theology. Indeed, they have very strong prejudices against Christianity. Some of this, undoubtedly, is the fault of professed Christians themselves.

I met a missionary one day, in India, and he showed me a letter he had received from one of these learned, native priests, giving some of the objections to the teachings of the missionaries and reasons why he could not accept them. The letter seemed to me a remarkably well-written one — just, fair in all its statements, unprejudiced — just such a letter as ought to have been fairly and honestly and Scripturally answered. I told the missionary so. "You ought," said I, "to meet every objection there made." The Sacred Scriptures and "The True Christian Religion" are abundantly capable of making these subjects plain to the mind of the native, and answering satisfactorily every objection he has made, and every one of his difficulties. I do not think the missionary

was able to do this. He needed the light of the New Church. There is nothing which the missionaries of the world need so much today as the new light, the new views of the true Christian Church on the great themes of theology. So far they are only able to carry the Word of God to the nations of the world. They are not able to interpret or expound it. If they would only attempt to do what they can do and leave western theology out, and talk of the Lord Jesus Christ, and give these poor heathens some knowledge of Him, and bring them to Him as One able and willing to save all who come unto Him, they would be able to do a most valuable work in the great use of the promulgation of the Gospel to the heathen world.

I want to see the missionaries of the world led into this work. The world was never so ready for the Gospel as today. All India is ready to be converted to true Christianity. So is Japan. Shall they have Christianity in its higher, purer, holier forms given to them? I hope and pray it may be so. It will be, sooner or later, in the Lord's own good time.

I have written this brief notice of the New Church in India in the hope that it may awaken the sympathies and interests of the New Church in this country for other lands, especially India and Japan. I am persuaded, however, that unless we take more vital and living interest ourselves in these new truths, for their own sake, and for their influence over our lives and conduct, we shall fail to do much in carrying them to others. If these truths cause our own hearts to burn within us, there is hope for us — there is hope for mankind. If we look for only intellectual convictions and conversions, we shall get only intellectual conversions. If we look for conversions of human hearts, the Lord will by and by convert the hearts of men. Africa is opening to the world; Asia with its vast population is opening to the world; India, Japan, Africa are open as they have not been before. Shall the truths of the true Christian religion be carried to them? The New Church has reason to take a deeper interest in the subject of missions in the world than any other Christian peo-

ples. They have light to give which none others are at present disposed to labor to carry to their fellowmen, or are prepared to carry. If the New Church have strong enough convictions of the truths of which they are possessed, they will do this. Says the Lord to us, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Bath, Me. S. F. Dike.

JESUS WEPT.

He was a Man of Sorrows, and acquaint
With grief, and when they led Him where one lay
Whom He had loved, He wept; and who can say
How ached His human heart? But not for this,
That Lazarus had died. Nay, how could One
Who knew the grave a door to greater bliss,
Have wept at such promotion? 'T was that none
Believed in Him, but inly made complaint
Of His indifference, as Mary cried
"Hadst Thou been here, my brother had not died."

Yet He was glad He was not there! How curt
A saying, out of lips that breathed but Love;
For had He hasted, He had spared the hurt
Of parting, and the hours of tearful grief,
Bitter no less because they were so brief.
Nay, to have saved him were indeed a sign;
But thus to raise him proved a power above
All earthly ken, the strength of Love Divine!
For thus He loved, and so He loves today,
When but to give again, He takes away.

Philadelphia, Pa. Walter C. Rodman.

JUSTICE.

So essential to life in every form, and to the development of human life, for which all minor forms exist, is the principle known to men by the name of justice, that even the agnostic philosopher, seeking to trace the steps of progress in the life of nature upon the physical plane, and the growth of intelligence and mental activity upon the plane of ethical attainment, by means of evolution from germs whose origin is yet unknown, if not unknowable, is forced to the acknowledgment, of something like an innate sentiment of justice, which forms the basis of even the animal instinct that leads towards the preservation of the race at the cost of sacrifice to the individual.

If this be true with regard to the mere physical life of the animal, it is still more evident that some influences must exist which give to what yet remains in the possibilities of human character, the power of being elevated from its dreary wanderings in the wilderness where self-love mainly rules, towards the great end in which we recognize the purposes of a Divinely-human Being who has created, and in perfect love and wisdom is guiding and forming men into His image and likeness — a Being from whom we derive all ability for the achievement of the higher life, and with whom each individual may humbly walk, conscious of loving guidance, towards the Divine perfection; nor blindly grope as "one of the myriad agencies through whom works the Unknown Cause."

That such an influence does exist may be manifest to a close observer of the development of human life in infancy and childhood; for then, at some period before hereditary tendencies to evil from within or malevolent example from without have gained a foothold in the dawning life, a generous forgetfulness of self and a loving confidence in others, which are of the very essence of justice, can scarcely fail to be discovered.

These influences come, as we well know, from the constant

presence with them of those angels who "do always behold the face of our Father who is in heaven," and whose constant effort is to implant in the then receptive ground of their inmost being germs of love, which may remain until, revived amid the distractions of maturer life, they lead the thought and desire back toward the love which gave to childhood its innocent delights.

That such heavenly guardianship is now possible to men is from the fact that, in the early days of the infancy of the race, its leading characteristic was the same innocent openness towards the Divine love which, on a lower present plane, manifests itself though dimly in the infancy of the individual. Then lived a race in the sunlight of the Divine Love, whose actions towards one another were governed and guided by that love as spontaneously as a child draws nourishment from its mother's breast; it was their life, and their thought was only of its delights, which they desired to communicate from one to another with the same innocent freedom in which it was received from Him. This was their sense of justice, for the good thus received from the Lord flowed forth from them in acts of charity towards the neighbor, and this is justice in its highest sense; for the Divine justice is from the Divine love, and by the mediumship of such men, now angels, is still implanted in the innocent lives of those newly born into the world, to form the intuitions by means of which redemption from evil may be made possible, and heavenly justice reign once more upon the earth.

Immeasurable has been the descent from these Divine principles which once ruled the life of men, and far removed from love is the ruling idea of justice. With few exceptions, the claims of individuals, of communities, or of nations are tempered mainly by expediency and the balancing of the factors which make up these human relations.

The sentiment of justice once inspired from the Lord, as the freedom to transmit its deepest and best enjoyments of life from Him into the lives of other men, has degenerated into an egoistic desire for freedom to exercise the powers and receive the results of one's own faculties and activities. When

this again is modified by the conditions and requirements of close association with others in communities, states, and nations, the restraint upon the desire for freedom of the individual is made endurable only by the still deeper egoistic passion which finds in the general sphere of protection, in the wider opportunities for gain, for reputation, and for honor, full compensations for the necessary restrictions of personal freedom.

Even the altruistic sense of justice now so actively developed, which manifestly aims for the attainment of the highest material good of the community, is so tainted and debased by love for political power and social leadership, that it is difficult to see therein anything of that abnegation of self which lies at the foundation of genuine justice.

The highest formula of justice attained upon the merely civil or ethical plane finds this expression in the words of an eminent modern essayist: "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man" — and this is supposed to be, and no doubt has a claim to be considered, an evolution from a state of society and its conception of justice, infinitely more rude and barbarous than any now prevailing amongst even the most savage nations at the present day. This being admitted we may see how far from any true conception of justice as originating from the Divine love, and operating in the administration of His government of men and angels, is the present idea of human justice.

It is in fact so far still perverted as to present itself here in almost absolute reversion; for the desire for justice so urgently pursued in this present time by individuals and communities, in diplomacy, in legislative action, and in all the operations of business life, as well as in much of the work of the public press and of literature, is manifested mainly in the constant effort to force our own idea of justice, and compliance with its demands, upon the unwilling thought and action of those with whom we hold relations, while love for the neighbor slumbers, and the sentiment of justice fails to find expression in an earnest and effective doing of justice.

It is quite true that the general condition of men in regard to moral and spiritual attainments requires that such idea of justice as can be received and conformed to by the best sentiment of a community or a nation, shall be expressed in the laws by which it desires to be governed, and be administered by its chosen authorities. It is of necessity that in the enforcement of its laws the whole moral and physical power of the community shall be represented in the carrying out of its principles; thus that the government shall be able to control, and apply to all relations within its influence, the operation of its idea of justice, whether with or without the assent of all its subjects. For the sake of the common good, therefore, it becomes the duty of the individual to conform to the requirements of the civil law, even when its justice is not to him plainly evident. The possible exemption from this general principle can only be claimed when the common law stands in direct opposition to the known Divine law, and conscience forbids one's acquiescence.

It is also true that the Divine desire to form from the human race a heaven, in which the Divine love and its wisdom can freely flow into and give its life and the enjoyments of its happiness in useful exercise of mutual love to every individual, has given to men all possible freedom of love and thought essential to such conjunction of the human with the Divine life; and that this freedom of love and thought is the most important factor in his possibilities of development. It is as much a necessary part of his being during the natural life of this world as it will be of his regenerated life as a member of the heavenly kingdom; but it must not be forgotten or overlooked that this freedom is of love and thought alone. The action from such love and thought is not and cannot be left unrestrained, either by the Heavenly Father Himself, or by the earthly governments which represent and gain their authority alone from His heavenly government.

We are, however, left by Him in much apparent freedom of action, and as individuals, communities, and nations are allowed to work out the problems of natural life, subject only to the guidance of His Providential care, which balances our

errors and the consequences of our evils, and brings them all to conduce to His permanent Divine purpose, the regeneration and redemption of the race.

It would seem of order, therefore, that human governments should aim to interpose as little as possible of restraint upon the action of the individual, except so far as such restraint is necessary to the moral status of the community, or to its protection from public enemies.

During many centuries of human history the predominant effort has been to attain such freedom of self-government among the nations, and much has also been accomplished towards individual freedom and the enfranchisement of the common people. So far, however, has this condition progressed in the more advanced communities, that danger now exists, from the disposition to bring within the control of the government by legislative action many details of its business relations, which do not come within its scope as affecting directly either its moral condition or protection from its enemies.

So complicated have become the problems of modern life, both in its public and its private phases, that much confusion exists as to the proper functions of government, and as to the extent to which it should include a control or performance of the uses essential to the well-being of its members. The theories of the socialist and of the nationalist would restrain and combine the efforts of individual freedom in the attempt to administer equal justice to all, while the anarchist sees in the imposition of any law an unwarrantable desire to restrict the freedom which from his point of view would lead to the best development of the individual.

The great necessity for coöperation in order to the performance of many of the larger public uses leads to much confusion of thought as to these relations of the public government; and the personal interests of individuals and of combinations, under the name of trusts and corporations, are in the constant effort to force the interference of the legislative and executive departments of government into action which shall accrue to their benefit. It is the duty of a gov-

ernment to provide for the enforcement of laws which will protect each individual and the community itself against those crimes which are contrary to the laws of our moral being and the Commandments of God. It is also its duty to provide for the protection of its people from the aggressions of other nations, and in general to preserve such order in its community as will leave each member in freedom to pursue a useful occupation, without harmful interference from any other.

Beyond this scope of duty, in which are involved great variety of function, lies a large field of uses into which it may or may not be expedient for a government to enter, but which of themselves lie without the strict range of administration of justice. The question of the application of the powers of a government to such uses, and the degree in which it should entertain and administer them, is one of the most important of the present time — its advantages and its dangers are equally clear if not equally balanced, and have an important bearing in the consideration of our present subject. For if the powers of government are on the one hand made use of to enforce just relations in every detail of business and in every question which arises between employer and employé, on the other hand the temptation to obtain its power for the support of personal or class monopolies is almost beyond resistance, and the government from standing as the arbiter of justice becomes a party to the dispute in its behalf.

It is of wisdom, therefore, that the practical working out of just relations in the uses and duties of life, within the laws of God and man, be left so far as possible in perfect freedom; that experience, and the unwritten general laws which insensibly govern the business relations of men, subject also to the increasing potency of the influences of the spiritual world, may bring the light that will rectify by degrees the now perverted "idea of justice."

The declaration under which the independent government of this nation was established, and the Constitution of the Commonwealth of which we are members, assert that all men are born free and equal — a statement which contains only a

partial or apparent truth in either of its parts. It is true, as we have seen, that all men are born into spiritual freedom of the will and thought, but not into natural freedom, either under the Divine justice or the prevailing ideas of human justice; neither are they born into equal conditions, or into absolutely equal rights, except in a very general and modified sense. It is apparent to every observer that no two men are born into equal faculties or equal environment, or that conditions being exchanged the development would or could be equal.

Were it true that all men are born into this world free and equal, the struggle to maintain such equality, and the effort to reëstablish its conditions by the reorganization of society, would more manifestly appear to be an effort to restore to men the rule of justice; even if it were true, however, perverted human nature has so long been governed by the selfish desire for superior attainments of every kind, that the purpose of seeking for "the enjoyment of life, liberty, and the pursuit of happiness," stands as the expression of the noblest end for which a government could be established.

The Lord's kingdom, both in the natural and in the spiritual and heavenly world is a kingdom of infinitely varied uses, — of means by which His Divine love and thought for men can flow into their lives in boundless, infinite variety on every plane of affection, thought, and consequent action. His bountiful provision for their enjoyment and endless happiness knows no possible limit; in the heavens the development of intelligent love received from Him, modified by individual capacities and zealously communicated to others, provides unending useful activity of love and thought and power for good to every angel.

While living here, in this natural world, its possibilities of resource to engage the activity of every faculty, and assist in the development of an endless variety of natural uses which fitly supply the basis of still new forms of heavenly affection and thought, call into being continued new varieties of individual character and capacity, and furnish abundant field for the enjoyment of individual freedom in the doing of such uses.

In this world and in the heavens such variety of uses implies varied capacity for their performance; no two men or angels are exactly equal as to capacity or attainment, and no one is capable of performing the exact use of another; each has his place to fill — whether here or in the life to come — and none can do another's work. The perfect development of the race into that Greatest Man, which alone can fulfil the purpose of the Creator by coming into His image and likeness, requires of each individual the faithful performance of the use for which he is by nature and by training best prepared; and in the love for this use, and the desire thereby to express his love for the Lord and the neighbor, will his best happiness be attained.

Such variety of use, and of capacity for its exercise, implies an equal variety of tastes, of training, of education, of physical surroundings, and of all the conditions and appliances which go to make up the sum of natural, human life. The things which are the needful accessories and concomitants of one class of uses would be entirely out of place and mere encumbrances in the execution of uses of a different nature. No argument is needed to demonstrate a present condition so evident to all, nor is it rational to conclude that such conditions can ever be completely changed. Improved and brought into their proper order in respect to one another, so that each individual may enjoy the full benefit to be derived from faithful service to the community in any use, every such human relation may by degrees become; but it is foolish to expect, and unwise to attempt to impose a dead level of uniformity upon a community and its individual members. Each for all, and all for every individual from the lowest to the highest, in the order of his use, is the heavenly law of justice, which may become by slow degrees the law of justice upon the earth, so far as men desire and strive to do the will of our Heavenly Father "on earth, as it is done in the heavens."

The teaching of the New Church with regard to the conditions of heavenly life are plain and explicit, and enlightened reason confirms the statement of Swedenborg that all are not equal in endowment or acquirement, or in the external en-

vironment of their lives, even in heaven. In such external surroundings are reflected the embodiment to the sense, of the use for which each is fitted, and in which the activities of his love and thought are constantly employed. They are as varied and diverse as are the affection and intelligence from which they spring, and are valued not for themselves, but for what they represent.

It is of the Divine justice that such conditions exist in heaven, for there all are in the reception of infinitely varied manifestations of the Divine love and wisdom, and each, according to his capacity, receives them for the benefit of all. There, is perfect community of the enjoyment of love and thought and use from our Heavenly Father, and therefore perfect justice.

When such community of spiritual and natural goods can be attained upon earth, here too will heaven be present. That such reception of His bounteous Divine life might be possible to men — remote as its attainment still may seem — His human life was lived upon this earth; here He assumed our human nature, when perverted to its lowest possible depths; here His humanity lived its earthly life subject to the Divine law of love and justice contained in His revealed Word, and embodied in His commandments; in the fulfilment of its every jot and tittle the powers of prevailing evil were subdued and rendered harmless to men, until all had been accomplished, and His humanity became not its embodiment alone, but Divine justice itself.

The power to follow him in the regeneration, to submit the perverted human will to the dominion of that Divine justice, was then restored to men, and the measure of their desire for and acceptance of the salvation thus offered them, will be the measure of the establishment of the reign of justice upon the earth.

With those who have no knowledge of or desire for His salvation from the evils that beset us, the struggle for the perverted idea of justice must long continue; but under His Providence it may be made useful, by bringing to the light hidden tendencies of evil otherwise unperceived and unknown,

even to those whose desire and effort are for the establishment of His kingdom. With these the duty is plain to labor with increasing effort for the development in their own lives of the Divine principle of justice; first, in the faithful performance of the daily uses of their vocation, wherein can best be established that love of use which opens heart and mind to the Divine influence, regarding the use for its value to the spiritual life, and its emolument as of minor importance; and secondly, in every relation to others, striving to do that which is best for them, with the least possible regard for self, and with no strenuous demand for the receipt of justice. There can be little danger of excess in this direction, for the sphere of this world will still surround and influence us, while the strong desire to attain a love for justice for its own sake will bring to our aid the love of those in the spiritual world who live in clearer light, and help to modify such influences, both in our own lives and those of our associates. Thus only can we bear an humble part in establishing the true "idea of justice," as it is enunciated by Swedenborg, in distinction from the agnostic formula once before quoted.

Justice is civil, moral, and spiritual good, and is added to those who love uses for the sake of the Lord. (A. E. 1193.)

Remote indeed may seem the time when civil, moral, and spiritual good shall rule the lives of men; but the pledge of its fulfilment has been given us, and it may not be unfitting to repeat it here:

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

The zeal of Jehovah of hosts will perform this.

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THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — V.

CHAPTER III. — THE IMAGE OF GOLD AND THE FIERY FURNACE.

In studying the text of this chapter of Daniel, in connection with the references given to it by Swedenborg in his explanations of the Word, it is well to note that he adds to it three verses of the following chapter, giving to this one thirty-three verses, and making the thirty-third verse answer to verse three of chapter four. Nebuchadnezzar is a representative of the infernal love of dominion which endeavors to reduce all things into submission to itself, to gain power over the souls of men, and even to invade heaven itself. It may be said that this infernal love has prevailed in all ages and among all classes of men, unless we except the state of mankind before the fall, which was one of innocence and trust in the Lord.

It is customary to regard Babylon as a type of the Roman-Catholic Religion. In the explanations given by Swedenborg he shows how the Roman-Catholic Church, through the papal power, has exercised this unholy love and brought its members into entire subjection. When they have refused obedience to its decrees, it has pronounced excommunication upon them, and the punishments of hell have been held out to them as their lot after death. (See A. E. 1029.) The conduct of the rulers of this church is foretold in this chapter in what is said of the conduct of the Chaldeans who accused the Jews of not worshipping the golden image which Nebuchadnezzar set up. (verses 8–12.) The Chaldeans denote those who are in falsities. The rage of the king against Shadrach, Meshach, and Abednego — called in the Hebrew tongue, Hananiah, Mishael, and Azariah — who were accused, knew no bounds, and he ordered these three men to be cast into the furnace of fire. The imagery prefigures the hatred of the rulers of the Church of Rome against those who would not obey them.

But we must not narrow down our interpretations to one age of the Christian Church. We should endeavor to learn not only its particular meaning with reference to one church or dispensation, but its larger and more universal meaning. Babylon, under the Hebrew form, Babel, is spoken of in Genesis, where the building of the tower of Babel is described. There it refers to the prevalence of the love of dominion in the Ancient Church, denoted by Noah, which came to an end from that cause.

The same infernal love prevailed in the Jewish Church. This church or its members would have been utterly destroyed, naturally as well as spiritually, had it not been kept alive by outward conformity to the law. It was necessary to preserve some knowledge of Jehovah through the written Word which was committed to their keeping. Their worship was profaned before the captivity, and at the best it had never been anything more than the semblance or outward representation of the pure worship of the Lord. In all the permissions of the Divine Providence He regards the preservation of the truth in some form as the final end. Had all knowledge of God been lost with the Jewish people or nation, a New Church could not have been raised up at the time of the Lord's coming on the earth. The final consummation of the Jewish Church through the love of dominion aud the consequent profanation of the Word, is foretold in the prophecy of Isaiah, chapter four, under the figure of Babylon, and the Divine judgment upon it in chapters twenty-one, forty-seven, and forty-eight.

Babylon is also spoken of when the future state of the Christian Church is foretold in the Book of Revelation called "The Apocalypse," particularly in the seventeenth chapter of that book, under the figure of a woman sitting upon a scarlet-colored beast. In the explanations of the meaning of the Apocalypse given to the New Church, it is declared that the woman thus described represents and signifies the Roman-Catholic Religion, which, although originally founded upon the Word was afterwards wholly corrupted and finally judged.

We have, therefore, types of this love of dominion in all

parts of the Word as it has been manifested in all the different churches and branches thereof. In the universal, spiritual meaning its corrupting influence is portrayed with reference to every individual man who suffers himself to be governed by it.

The story contained in this third chapter of Daniel illustrates in a vivid manner how this evil love endeavors to bring all men under its dominion, and failing that to visit them with cruel punishment; and, on the other hand, how those who are subjected to danger and sufferings are preserved from destruction by the Lord. The king Nebuchadnezzar made a golden image, sixty cubits high and six cubits broad, and set it up in the plain of Dura in the province of Babylon. The image was probably gilded and not of solid gold. The measurements given are probably Babylonian, and may be taken as one hundred feet and ten feet, respectively, English measure. This gilded image is not described as to its form or features. It was doubtless in the human form and may have been an image of the king himself.

We know that it represents the love of dominion from the love of self which filled the heart of the king. From this infernal love he desired to have all nations and people bow down to him. He made himself a god. Gold corresponds to the good of love, the celestial principle which leads men to worship the Lord, to acknowledge all good to be from Him who is the highest good, and to desire that this good may be received by all. But when this good becomes adulterated, mixed with the evil of man's selfish nature and turned into its opposite, the gold denotes what may appear to be good in external form, but which is internally evil. It is like gilded fruit which is rotten within. With the evil the good they seek is their own pleasure, and their delight is to persuade others to accede to their wishes or to compel them to yield obedience to their commands. The worship of the golden calf by the Israelites was the lowest manifestation of this love which seeks its gratification in sensual and corporeal pleasures. All who are under the influence of the love of dominion springing from the love of self, give themselves up to such

pleasures. History affords us notable examples of the vice and luxury of kings who have exercised despotic power.

It is not said that Nebuchadnezzar, at first, commanded all the people in his kingdom to worship this image. He sent and gathered all the princes, governors, captains, judges, treasurers, councillors, sheriffs, and all the rulers of the provinces, and commanded them to come to the dedication of the image. But when these officers were gathered together and stood before the image, the herald cried aloud and proclaimed to all people, nations, and languages present, that when they heard the sound of different musical instruments they should fall down and worship this image of gold. Whatever is done by a subordinate or agent, by command of another, is done by the will of the principal. Kings and potentates exercise dominion through their subordinates. The Pope of Rome executes his decrees through his cardinals, archbishops, and bishops; and these decrees are just as binding upon the people under them as if he were to command them directly in his own person.

He excites the affections of these subordinates so that they desire to exercise dominion themselves. The sounds of musical instruments correspond to the influence of a variety of affections, by which men are led to take delight in certain good or evil things. In this case, the affections of the people were excited to lead them to worship the golden image. Thus, according to the spiritual idea, men come under the influence of the love of self.

The love of ruling over others is often manifested in a stronger degree by a subordinate ruler than by a principal. But in whatever degree it may exist it always looks to self-elevation and not to the good of others. Where the freedom of others is not regarded, in the exercise of authority, government is not from heaven. No one can be led to good, except in a state of freedom and in the exercise of rationality. It is not difficult, therefore, to see that the worship of the golden image denotes the submission of the human will and understanding to the influence of self-love, either in ourselves or in others. Those who come under its influence are always

ready to accuse others of evil, especially when they are not willing to yield submission to personal authority, whether it be their own or those above them. They become filled with the fire of hatred towards those who do not pay them homage, and act towards them with cruelty. The history of the Christian Church is filled with examples of this kind.

We are not to understand that this evil arises from the exercise of authority in one particular form of government more than in another. Whenever the government is that of the human will arbitrarily exercised without any law, that is, uninfluenced by the truth and without regard to the good of all, it is infernal, not heavenly.

The three men of the Jews who refused to bow down to the golden image, represent all those in the church who acknowledge and worship the Lord, and are therefore unwilling to come under the dominion of self-love whether exercised by one man or by many. This love, however, may become dominant in the individual without its being exercised directly over others. The idolatry of self is more dangerous than the worship of others. We may submit to the will of others and love them with natural affection for something which appears good in them. But, if we worship ourselves, we desire that all should honor, love, and obey us.

These three men of the Jews had all along refused to be fed with the king's meat. They received knowledge from their God, were governed by His spirit, and therefore could not worship any other. The command of the king to cast them into the furnace of fire is indicative of the burning hatred of the evil love of ruling over others exercised towards those who will not come under their dominion. As before remarked, the pains and torments of hell fire were promised to those who did not confess that they believed in the decrees of the pope. But the Lord protects those who put their trust in Him. Latimer and Cranmer endured the torment of the flames while proclaiming their faith. It is declared in the narrative that these three men were cast into the furnace of fire "bound, in their coats, hosen, hats, and other garments," and that while those who cast them in were burned with the flame

of the fire, the Jews came out unhurt; indeed, that "the fire had no power upon their bodies, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." This has been regarded by many as one of the most wonderful miracles recorded in the Bible. It seems to show that under certain conditions fire will not burn or destroy. If this is true spiritually, if men or spirits can be protected by the Lord from the fire of hatred and passion which would destroy them, cannot the same power, without violating any law of order, overcome the influence of the natural elements? "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. xliii. 2.)

The human body can be protected from the action of heat by moisture. Men handle molten metal in this way. It is a little remarkable that some such idea seems to have been in the mind of the one who wrote the "Song of the three Hebrew Children" in the Apocryphal additions to the Book of Daniel, where we are told that they were "surrounded by a moist, whistling wind." May we not rather say that they were surrounded by a natural atmosphere, corresponding to the spiritual atmosphere, which was produced by the presence of angels, by whom they were protected. The Divine power overruled the action of the elements, as was the case when the Lord walked upon the Sea of Galilee and quelled the storm. The spiritual meaning seems to require actuality in the things recorded, otherwise there would be no basis for this meaning and we might be led to doubt the truth of the whole narrative. Some in the New Church have believed that the whole transaction took place in the spiritual world, and they confirm this idea by the statement in the narrative that when the king looked into the furnace he saw four men, and that the "form of the fourth was like the Son of God." The inference is that the spiritual sight of the king was opened — that he saw the spiritual forms of the three men, and the fourth form was that of an angel who was filled with the Divine Spirit or Presence, and is therefore called the "Son of God," according to the common version.

This commingling of natural scenes with spiritual ones is difficult to understand, although there are similar things in other parts of the Word, as in the case of Abraham entertaining three angels at the door of his tent. The theophanies of Scripture are too frequent to admit of denial unless we reject the Word entirely. Let us not, however, regard the term "Son of God" as the same as that used in the New Testament. In fact the correct translation is "son of the gods." The fourth form, I take it, was that of an angel, and such an appearance could not have been an object of natural sight. Let us be careful, however, how we treat the Word in the letter, or do away with the literal statements of natural fact or spiritual phenomena. The statement is plainly made that the three men came forth out of the midst of the fire, and those who cast them into the fire were burned themselves — a fulfilment of the spiritual law that the evil which men would do to others returns upon themselves.

The king when he saw that these men walked forth unhurt commanded that they should be promoted in the province of Babylon. This may not be taken as an evidence of change of heart on the part of the king. Evil-minded men do from compulsion what they will not do voluntarily.

In conclusion we submit the caution to adhere to the mode of interpretation given in the writings of the New Church. Where it is stated in the letter of the Word that things were seen in vision, or where angels are mentioned as appearing to men, we must interpret such statements in the light of what is taught in the New Church of the relation of the natural world to the spiritual world and of man's spiritual nature and connection with that world, and not relegate to the dominion of speculation what is clearly revealed by the Lord in His Holy Word.

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THE BIBLE IN THE FAMILY.

We live in an age in which hostile criticism of the Bible abounds. The Divinity of the Word of God is not only assailed from without the churches, but from within them. The most serious and deadly attacks upon the plenary inspiration of the Scriptures are made by members, nay, even by leaders and ministers of so-called Christian denominations. Reasons for the prevalent opposition to the acceptance of the Bible as absolutely Divine might be given, but they are not within the scope of the present article. There is a hopeful side to much of modern Biblical criticism as evidencing only a desire to shake off the fallacies of an antiquated literal interpretation. The underlying love of the truth is often apparent. All such qualifications are admitted and all honest and hopeful explanations welcomed. The fact still remains, however, that the position that the Bible has formerly held in Christian estimation is assailed. Those who believe in the Sacred Volume, and reverence and love it, are called upon to defend it.

I would not underrate the value of intellectual refutations of the arguments of disbelievers in the plenary inspiration of the Scriptures based upon historical study or Biblical exegesis. I firmly believe that the means of convincing argument are at hand, and that the rationality of man is capable of being fully satisfied that the Word is indeed the Divine message of a Divine Being. We are each called upon, according to the measure of our several abilities and opportunities, to contribute towards the reestablishment of the Divine truth in the hearts of men. We each have some ability from the heavenly revelations now made to men concerning the nature, purpose, and scope of the Word of God, and some opportunity to remove some of the stumbling-blocks cast in the way of Christians, by honest minded, it may be, but shallow thinking critics. We all know something of the peace and blessing attendant upon such disinterested and humble efforts to increase the faith of man in the Lord's Word. Far more effective, how-

ever, than any words, arguments, or reasonings in behalf of the Bible is the practical attitude of the Christian towards it. Practice is the strongest bulwark against infidelity. He who loves the Word of God, and experimentally knows its helpfulness in daily life, lives in an atmosphere above the range of unbelieving criticism. The shafts of doubt may pierce the clothing and wound the flesh, but are powerless to penetrate the heart of faith. Real love, the Lord's love in the soul, is irresistible. Men may oppose our theories, and we may oppose theirs, but our love of God, which is the same thing as the love of use, or the love of benefiting others, from its very nature can awaken no antagonism. Love, or use, in which is the Lord, stills the voice of opposition to God. The love of the Word seeks no victory over the skeptic, tramples not upon his liberty to doubt, ridicules him not, but lifts him into a new world, opens his spiritual eyes, and bids him see for himself in freedom and in peace. If we of the New Church enter into the glories of the Word now revealed, if we lead our children into the same love of the Word that burns in our own breasts, showing them its practical efficiency in the hours of joy and sorrow and in time of temptation, if we actually make use of the Word in the common affairs of our lives, if the Bible, in short, is a living book to us and so to them, we shall dispense an influence that will be world wide in its effects in counteracting skepticism. In the hope of stimulating this every-day, practical appreciation of the Word of God in our lives and in the lives of our families, this brief paper is written.

The subject is an old one, and has been much talked of in the New Church. Probably in proportion to our numbers more members of our body daily read the Word in private than in most Christian communions. The subject of the daily reading of the Word has been often discussed in the New Church from the earliest time. In our old NEW-JERUSALEM MAGAZINE, there are two articles upon this subject, and in our new MAGAZINE (1880) the Rev. William H. Mayhew has made a solid and thorough contribution to thought upon this

theme. Incidentally the matter has frequently been broached in sermons and in Sunday-school and ministers' meetings.

In 1836, the Standing Committee of the Massachusetts Association reported that "the reading and chanting of the Word, prayer, grace at meals, and lessons in the Heavenly Doctrines cannot be dispensed with." "They [the Committee] state with regret that although all receivers of the Heavenly Doctrines seem to know that family worship is a duty, yet all do not practise it. They, therefore, earnestly recommend that it be practised in all families, and if the Association sanction this recommendation, may it not be hoped that many will give more serious attention to this duty." (Vol. X. pp. 137, 142.) Five years later, in 1841, we find the Association had this matter of family worship under consideration, and the individual societies were requested to report upon it. "The report shows," the record says, "that the greater part of the families in the Association were in the habit of having family worship daily in the morning immediately before breakfast; and that some families were in the habit of evening worship." The minister reported briefly upon these society returns. "In respect to prayer at meals," they say, "there is no doubt that a separate act of worship should be performed at dinner," and the report closes in these words: "Swedenborg mentions 'morning and evening prayer, and prayer at meals' as duties." (Vol. XIV. p. 432.)

Thus have our predecessors in the faith given us an impetus Word-ward. Members of the second and third generation of New-Churchmen are much indebted, more indebted than any of us will probably ever know, for our own love of the Word to the precept and example of our ancestors. If they, in their candor and faithfulness were compelled to "state with regret that although all receivers of the Heavenly Doctrines seem to know that family worship is a duty, yet all do not practise it," a like candor and faithfulness must elicit a similar confession from us. The demands of modern civilization upon our time and strength are so great, the calls of business are so loud, that religious worship in the family frequently suffers if it is not actually displaced. To brace our-

selves against the invasions of worldliness and the assaults of doubt and skepticism may we not profitably recall some of the salient teachings of the church on this important matter?

And what is the Word of God? Let it speak for itself. "The Word was with God and the Word was God." The Word is the Divine Mind written. The Word is the only means of presenting an infinitely human God intelligibly to finite minds. To read it aright is to come into immediate conjunction with the All-Wise and the All-Good. The benefits of associating consciously with the Lord, who can estimate them? We would travel around the earth if we could catch one glimpse of the person of our Saviour as He manifested Himself to His disciples. He is now in the midst of us, and is livingly present with us through His Word, "clothed in the garments of salvation." It is enough to say to any reverent Christian, the Word is God.

The power of the Word is the Lord's own power, and "He has all power in heaven and on earth." As Swedenborg says, "The power of the Word is inexpressible." (T. C. R. 224.) Our power to think and feel aright is all from the Word. From it we gain all our practical wisdom of every-day life. It furnishes sustenance to our souls. We as much need spiritual replenishment from its pages for the proper performance of our business duties, as we need our breakfasts or dinners for the proper nourishment of our bodies. "The Lord speaks with the man of the church," says Swedenborg, "no otherwise than by the Word; for on such occasions He illustrates man so as to enable him to see truth, and He also gives perception that a man may perceive that it is so." (A. C. 10,290.)

Because the Word conjoins us with the Lord it also conjoins us with the heavens, for it is the Divine life that makes heaven what it is. Every passage of the Word communicates with some heavenly society (T. C. R. 235); hence the man who reverently reads the Word puts himself in association with all the good spirits and angels who have ever lived, who are in the perfected forms of the good in which man on earth is only in the rudiments or beginnings. The countless myriads of the departed good help adapt the Divine message

to the soul on earth. Man shares these exalted finite experiences with the Divine itself, and so far as man is willing he goes forth to his daily tasks clothed from the Word with the wisdom of the heavens.

The reverent reading of the Word by man on earth reacts upon the angels, and affects, as we are taught, the whole heavens. (T. C. R. 238.) What man sees dimly and in natural light, the angels see clearly and in spiritual light. Man holds the casket; the angels take out the jewels. As the angels see the beauty and feel the love of the spirit of the Word, something of their intelligence and joy descend upon man on earth. The casket becomes more and more transparent, and more and more of the light of the gems shines through. (See also Doc. S. S. 73.) "The spiritual and celestial senses of the Word are evolved or unfolded," we are taught, "from the natural or literal sense, while it is read by a person who accounts the Word holy. Such evolution is instantaneous, consequently the consociation is so likewise." (Doc. S. S. 63.)

What is the effect upon the family when one reads the Word in this spiritual and Divine company, believing it to be holy? The first and manifest effect is to make a unit of the outward family, for the Word fills them with love for one another and the neighbor — it encircles them about the one Heavenly Father. It causes them to have a common centre of life.

The further tendency of the reverent reading of the Word is to make a unit of the individual life. The outer and the inner, or the natural and the spiritual, are predisposed to agreement by the Word. Body and soul by the Word are harmonized, or are led into a state of correspondence. The truths of the Word mediately flowing into the understanding through the eye and ear meet the interior influences of the Word which descend upon the soul. Abiding places in the understanding are thus made for good affections to dwell in. Most marvellous and beneficent are these unifying or regenerating effects of the Word:

The truth [says Swedenborg] which proceeds immediately from the Divine enters into a man's will — this is its way ; but the truth which proceeds mediately from the Divine, enters into a man's understanding ; wherefore a conjunction cannot be brought about unless the will and the understanding act as one ; that is, unless the will wills good, and the understanding confirms it by the truth. When conjunction, therefore, exists, then the Lord appears as present. (A. C. 7056.)

Again :

What flows in immediately arranges ; but what flows in mediately is arranged. (A. C. 5150.)

Again :

In the Lord's Word are very truths ; but in its literal sense are truths which are accommodated to the understanding of those who are in external worship ; while in its internal sense are truths which are accommodated to them who are internal men ; namely, to those who in respect to doctrine and to life are angelic. The rational of these is enlightened to such a degree that their enlightenment is compared to the splendor of the stars and of the sun. (A. C. 2531.)

The lover of the Lord and the humble receiver of the truths from His Word is a rational man ; he who does not love the Lord and is disobedient to His Word is an irrational man. Evil is essential distraction and disunion, and thus is essential insanity. Hence the words of the Scripture : "The fool hath said in his heart, there is no God." The Word supplies us with all our food for rational, reasonable thinking on all the planes of life. To rightly conduct our business, to properly judge the every-day forms of right and wrong, to justly weigh the past and forecast the future, we daily need "the ever present help" of the Bible. The Bible is as much of a necessity in correct, natural living as in spiritual living. There is absolutely no life and no intelligence without or apart from the Word.

The modern theory of education leads the teacher to surround his pupils with the means of manual as well as mental training, so that the child who has a bent for the use of tools,

or a predisposition for either of the trades or arts, may have an opportunity for the early development of their latent capacities. The higher education of the soul demands of us that we open before our children the avenues to the treasures of the kingdom of heaven in their infinite variety. It would seem that the reading in course of the entire Word, at some stage of the youthful life, would be advisable, if not necessary, to put that life in touch with the entire circle of angelic societies, so that all parts of the spiritual nature might have the fullest opportunity for growth and the utmost freedom in spiritual selection.

We are all familiar with Swedenborg's rule of life, "Often to read and meditate upon the Word of God." By the observance of that precept he was enabled to see wonderful things out of the Divine law, and was thereby fitted to become the Lord's instrument at His second coming.

All may not know or remember that Swedenborg is still more particular and explicit in his teaching on this subject in A. E. 803. In describing how "a man may be in illustration so as to learn the truths which ought to constitute his faith," he says:

> Let him read the Word every day, either one or two chapters, and learn from a master [*magister*] and from preachings the teachings of his religion; and especially let him learn that the Lord is the God of heaven and earth; that the Word is holy, and that there is a life after death.

The whole section is wonderfully powerful and rich in instruction.

Here we notice that the amount of reading is specified — "one or two chapters." We would not insist upon too rigid or literal application of this direction or exhortation, but it must be true that the hurried reading of a verse or two of the Scriptures, when we rise in the morning or retire at night, is to be avoided as far as possible. The mind needs to be trained and prepared by the Word itself for the enjoyment of the Word. It takes some reading to induce a heavenly frame of mind. Worldly trains of thought cannot be abandoned in

an instant; and what is more, we cannot conquer the evil; the Lord must do it in us and for us.

Again, we notice that the Bible is to be read "every day." Mere Sunday or occasional reading is insufficient. A constant dropping of water will wear away the rock. The dropping of the doctrine of the Word will wear away evil, but to accomplish this the teaching must come to us regularly, persistently, "line upon line and precept upon precept."

The Word is to be taught by "masters." This would seem to imply teaching by others than parents. Take the secondary meaning of *magister* and translate it "teachers," and it does not seem to me the meaning is essentially changed. Daily instruction in one or two chapters of the Word would certainly seem to look to spiritual instruction in the ideal week-day schools. Those of us who feel inclined to resent the accusation of the Catholics that the Protestant schools are "godless," and to condemn altogether the idea of parochial schools, may well pause and consider the necessity of the daily teaching of the Word by "masters." In the ideal community spiritual and moral law must be taught in connection with the laws of the physical universe. The Word is to be taught. This means that it is not to be read blindly, or merely for its inspirational effect, but intelligently and studiously. Swedenborg relates in the S. D. Maj. 5618, the incident of "certain maidens in the spiritual world; one of whom was of a celestial genius, the other two intermediate between the spiritual and celestial. The three had the Word; but when two of them did not read it for ten days, the books of the Word did not appear. They thought whence this was and perceived that it was because they had not read it." That is, the unused, the unstudied Word of God is taken away, and with it its power, from the neglectful student.

Knowing as we do in the New Church that the Bible is the very Word of God, understanding by means of the doctrine of correspondence how it is Divine, cognizant of its far-reaching, nay of its infinite power to effect all good, aware of its being the living bond between earth and heaven — the veritable Jacob's ladder upon which angels ascend and de-

scend — knowing it to be the fountain of all wisdom to angels and to men, we are more culpable than others if we neglect to avail ourselves of its sacred treasures. The greater the knowledge, the higher the standard of attainment. They who have always lived in the valleys of sensuous thought realize not their low down condition, and so are spared the dangers of the deepest profanation. But they who are privileged to climb the mountains of spiritual truth and breathe the ethereal atmosphere of heaven cannot safely descend from their elevation and inhale the damp and dense atmosphere of earth. The Word should be to us the Word of our life. We must cling to it if we would preserve our souls. Every day, every moment, in the profoundest humility, still in the greatest joy, we should abide in it.

Brockton, Mass. WARREN GODDARD.

THE GAIN.

THOU who art gone before, hast truly won
More than the calm relaxing of all care,
More than that dignity, unearthly-fair,
That looms the death-couch over and upon.

The peace of sepulture, the benison
That broods above the hallowed acre where
Thy tomb lies hidden, these have small compare
With the soul-calm beyond the highest sun.

What hast thou gained, my lost one? Not alone
That robe, whose woof prepared of olden time
Endows thy limbs with spiritual grace;
But ministering at the sapphire throne
In usefulness joy-favored and sublime,
Thine eyes behold the glory of His Face.

Boston, Mass. FRANK WALCOTT HUTT.

WHAT SHOULD CONSTITUTE THE DISTINCTIVENESS OF NEW-CHURCH WORSHIP?

In the February number of the New-Jerusalem Magazine, a correspondent writes as follows:

OUR RITUAL.

I wish to say a few words to relieve my mind on the subject of ceremony in the New Church. My desire is to open the question and to gather the opinions of others. Is it possible that Episcopal or High-Church ceremony is coming into the New Church? Cannot we have a service which is our own? I fear that we shall have High Church and Low Church. I believe in a service entirely new and free from old ideas. All the people should be consulted, and from various opinions we should get a better service. When the ideal New Church comes we shall have a service pure and Scriptural. Let us begin now to develop a new service worthy of the New Jerusalem.

I interpret the above as the honest expression of a fear lest through any unwise or sweeping changes in the ritual of the church, our New-Church services should fail to attain a distinctive character; and as expressing, furthermore, the hope that progress may be made in securing for the New Church a service which shall express more fully than at present that which constitutes the faith and life of the New Jerusalem. It would seem as if every New-Churchman must be in hearty sympathy with both these thoughts. "When the ideal New Church comes!" Are there any of us who can contemplate that "ideal New Church" unmoved? And when it comes, our correspondent seems to ask, shall we not have a service pure and Scriptural?

Surely! "A service which is our own"; "a new service worthy of the New Jerusalem." It seems to me of real importance to the church to have our service expressive of New-Church faith and love; to make it and keep it "distinctive" in the best and highest sense. It is in the hope of presenting a principle which may help towards a better understanding of

this subject, that I venture to write this article. I do not care to write in advocacy of "ritualism," as generally understood. I do not find myself sufficiently interested or at home in it. Neither do I wish to try to defend the use of a somewhat fuller and more expressive form of worship than we have been accustomed to. The dangers and the use of "form" have been set forth again and again. I do not know that any of us are much affected by such arguments. These things seem to be entirely secondary in importance to determining what it is that should make a New-Church service distinctive; and having determined that, to try to attain it. It is this aspect of the subject which not simply interests me, but appeals to me as of real importance. And it is safer ground for an interchange of views than the question of "form."

In what respect, then, can the New Church make her service distinctly and worthily her own? There is a way of doing this, and it is perfectly clear and unmistakable. We shall not make a service our own by refusing to do certain things which are done in other churches, such as reading from the Word, chanting the Word, singing hymns, uniting in prayer, and preaching. It is very likely that if we should attempt to devise ceremonies peculiar to the New Church, we should not improve our worship over what it is now. What, then, is the chief end to be sought in a New-Church service? What should it try above all things to express, and to bring to the heart of the worshipper with power? Can there be any doubt as to the answer? *The distinctiveness of New-Church worship should be in the distinctness and power with which the Lord Jesus Christ in His Divine Humanity is brought to the minds and hearts of the worshippers.* The New Church is the one church in Christendom today whose entire service, whose prayers and songs, can all be addressed directly to the Lord Jesus Christ as the God of heaven and earth. This being true, our service should be such that this truth of the Divine Humanity of our Lord and Saviour should be its predominating and distinctive feature. It should ring constantly and triumphantly throughout the service. It should be, in short, a sign — *the* sign of the New Church.

And yet it seems to me that it is just this in which New-Church services have been lacking. And when there is this lack, no amount of ritualism can by any possibility take its place; no simplicity, however severe, can atone for it. I do not wish, through ardor for my subject, to be betrayed into speaking extravagantly or unappreciatively, but it does seem to me as if in the arrangement of our services we have been weakest where we should have been strongest.

It is granted at once that well instructed New-Church people have the Lord Jesus Christ in mind throughout their worship. But it is not so, necessarily, with the uninstructed and the stranger; and where the term "Jehovah" is used, this is apt to be still less so. I have heard a New-Church lady say, that she did not know that she had ever heard the appellation "Saviour" used in the pulpit, and "Jesus Christ," rarely. And yet, when in the days of the Lord's second advent, the twelve disciples, as we are told, were sent throughout the spiritual world to preach the Gospel, this was the message placed upon their lips: "That the Lord God Jesus Christ reigneth." That should be the great cry of the New Church today. That, if I may venture to say it, is the great need of the church. That is what a New-Church service should try to express, fully, beautifully, triumphantly. Doing that our service becomes distinctive in the very strongest and best sense. There can then be no possible danger of its being confounded with a Unitarian, a Congregationalist, an Episcopal, or a Roman-Catholic service. The question of how much or how little form is to be employed, will be a subordinate question. And it needs to be remembered that it is not so much the amount in a service, as the manner in which it is carried on, that often suggests form and formalism. But with so distinct an object in view as the New Church has, with so free an intention to look to, pray to, come to a Lord who shows us plainly of the Father, it would seem as if worship in the New Church might be expressive without being formal, beautiful without being ceremonial.

It would indeed be presumptuous in me to attempt to indicate a service for the New Church. My one object in writing

is to try to gain a recognition of what seems to me a principle of real importance. And as a matter of simple justice, it would seem as if those who speak disparagingly, and sometimes suspiciously, of the changes made recently in the New-Church services in Roxbury, should know what is the real aim and spirit prompting such changes. For the sake of the church, rather than in my own behalf, I wish to say that it is not prompted by a desire to introduce "High-Church ceremony" into the New Church. From the beginning of my ministry to the present time, my one aim in the services of our church has been to make the truth of the Lord Jesus Christ in His Divine Humanity the supreme fact of our religion. That fact is embedded in our worship, as the chief jewel in a crown. It is there of itself — apart, I mean, from the sermon. That such an effort has met the wants of New-Church people, I rejoice to believe. When a man long in the New Church writes that he has "been led to make the Lord Jesus Christ the light of [his] life as never before; and that He has begun to be a warm and living light to [him], such as before [he] was not conscious of"; or when a stranger, writing of her impressions of the church to a friend, says, "They believe absolutely in the Divinity of Christ," I take courage in believing that this fact of the Lord Jesus Christ in Divine Humanity, when kept in the foreground, is not only distinctive but a means of great spiritual power. To do anything which would obscure that fact, to substitute anything for it, would be to take away that on which I desire more and more to rely. And if in striving to attain that which has here been set forth as an end to be sought in the services of that New Jerusalem of which it is said that "the Lamb is the light thereof," one must be misunderstood, it should not prevent him from saying to his brethren, in love, Laying aside differences of opinion and taste as to the precise form to be employed, can we not unite in a new effort to strengthen and exalt the services of our church, by making them more expressive of that truth of truths of which it becomes more and more a duty and a privilege to be witnesses? With this as the one end, there can be no serious differences among us. With this as an end, we shall

not be suspecting each other of trying to introduce High-Church ceremony into the New Church; but we shall be more likely to ask, "Are you helped by the service which you follow, the songs which you sing, to direct your thoughts and lift up your hearts to the Lord Jesus Christ in His Divine glory? and does your worship interpret for you that cry of countless angels heard on high, 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing?'" Is it not so in part, at least, that we shall welcome the sign of the second coming: "And then shall they see the Son of Man coming in the clouds with power and great glory."

Boston Highlands, Mass. JULIAN K. SMYTH.

NEESIMA.*

IN 1864 an American vessel, in a port of Japan, received a runaway youth who was possessed with the idea that he must leave his country, learn Christianity and its civilization, and go back to teach it to his people. He was then twenty-one, slight of frame, but in deep earnest. He had already learned something of the Bible and of the sciences, and so thirsted for more that he left his family, whom he dearly loved, to strike out into the new world. The captain who brought him to Boston, and the owner of the vessel, the Hon. Alpheus Hardy, are closely identified with his new life.

Mr. Hardy was in doubt as to his duty towards him till Neesima, to whom the captain had given the name of Joseph, wrote out, in fair English, the story of his life and hopes. Mr. Hardy then placed him at school, and carried him through college and the Andover Theological Seminary.

Neesima regarded the Hardys as his new parents, looked to them to supply his simple wants, and wrote them letters of gratitude and filial tenderness. His innate refinement seemed to tell upon every one. He was as innocent as a child. He

* Life and Letters of Joseph Hardy Neesima. By Arthur S. Hardy. Boston: Houghton, Mifflin, & Co. 1891. pp. 350. $2.00.

did not care for philosophy, but he loved natural science. Wherever he went people loved him and taught him. He wrote this prayer in his journal upon reaching America:

O Lord, Thou picked me out from darkness, forsaking my parents whom I did love, and bringeth me here, passing boundless ocean very safely, no hurricane, but always fair wind. O Lord, Thou let me acknowledge Thy holy Word every day and maketh me warm bed to lie down in and prepareth me nice table to eat enough. O Lord, no one can do such goodness and mercy for me but Thou only. O Lord, wash away my sins, take up my evil heart, and give me right spirit to understand and remember Thy holy Word; and let my eyes and ears be good to see and hear Thy holy Word more and more. O God, wilt Thou keep me to destroy many gods and idols. Please destroy them with Thy power and let me be comforted. O Lord, I will never keep Thy name in vain, and I will try to obey Thy commandments as I can. I ask Thee for my helpers, teachers, parents, and all brethren; keep out from them illness and temptation. For Thine is power and glory and kingdom forever. Amen.

Three years later he wrote to Mrs. Hardy:

I enjoy my college life very much, and I cannot express my deep joy in Jesus with my pen. He helps me to resist all evils, He comforts me with His Holy Spirit, He guides me in the path of righteousness with His gentle hand, saying, "Come, take the water of life freely." Is it not kind invitation for a sinner like me? When I think of His grace, I do not think about the world's things, I like to do something boldly for the advancement of His kingdom.

Meanwhile affairs in Japan had undergone a change. Some young men had been sent to this country to study, and an embassy had been ordered to see what could be brought to Japan for its good. Neesima was wanted as an interpreter. He travelled in America and Europe, but returned to Andover and completed his studies.

About this time his friend, the captain who brought him to America, one of those men of deep feeling but few words, was taken from this life. Neesima writes:

I write this to remember this sad event for myself, and also to warn my friends to be ready always for the Master's call. It was on a Monday morning, Dec. 13, 1869, that a little fellow brought me a yellow letter, asking me quite briskly whether it belonged to me. It was a dispatch informing me that Captain Taylor was dead. It gave me a great surprise. I did not know myself what to do. I was perfectly silent and calm. I was sitting in my chair, saying to myself, "I do not believe this, it is my dream. It is not possible." Then I rose calmly, and slowly went to a wall where hung his small likeness and gazed upon it with wide opening eyes. He looked very active, not like a dead person. So I hastily stepped to the telegraph office and asked if there was no mistake. It was true. I hastened to the railroad. While I was in the cars I was deeply affected. It was a heavy cross for me to bear. When I walked it was like a lame man, helped by my umbrella. I cannot describe by my pen such sad scenes. I bursted out in a loud cry. All his kind deeds came to my memory. I fell into his kind hand. He spoke patiently, forgave me always. He introduced me to him who became my kind friend ever since. At our last good-bye he kissed me. My captain, this is my last kiss. His forehead was cold as marble. I said good-bye to Mrs. Taylor and her little infant boy. "God shall wipe away all tears from their eyes."

Neesima went out to Japan in 1874. The Jesuits had been there long before and had done great harm. A few other missionaries were before him, with creeds not adapted to Japan because largely untrue. He brought the simple Gospel and the Lord Jesus. His parents put away their idols. Wherever he went his words were with power. But he had come back with the wise purpose of founding a Christian college, and had already obtained some funds. He began this double work at once. It was a hard task, but it prospered. He soon had hundreds of students. It was the cruel Calvinism of the American Board which led to his being suspected of not being harsh enough in telling the heathen of their doom, which led to the men, his chosen helpers from Andover being refused their commissions, which drove Alpheus Hardy from the Board, and which broke Neesima

down, so that he died in January, 1889, a martyr to the cause of the Lord.

We have dwelt on his story because it is so enlightening in regard to all such effort. The Lord raised up Neesima to this work and led him to it with irresistible power. Those who were called to aid responded to the call. His mind quickly opened to the Lord, but he was no dogmatist. He loved the Gospel, and, as quotations show, the Book of Revelation, because he so fully felt the Lord in them. He was open, though he knew it not, to the impulses of the new age.

In his contact with Christians he found some ready to meet his trustful heart, but others were cold and demanded that he should believe in an angry God. To these last he was forgiving, though he suffered terribly at their hands. There is evidence that his life conquered the prejudices of many, and that this book, so worthily prepared, will extend the good influence indefinitely.

Cambridge, Mass. THEODORE F. WRIGHT.

"THE HIGHER CRITICISM" OF THE OLD CHURCH.

How is it higher — when its work is low
  As burrowing in ground beneath one's feet?
Can it be wise — without the gift to know
  The heavenly mysteries that it may meet?
What is the mole-hill it may comprehend
  Weighed with its world of inward ignorance?
Broad is it and uplifting? — if it tend
  To clip the wings that give the soul a chance?
Will it find faith by sublunary flight
  Into the clouds of science and of sense?
Grows not the mind incapable of sight
  That is so hoodwinked with self-confidence?
What must ensue but rash elimination,
  Where there 's no spirit of clear illustration?

R. P. R.

OPEN LETTERS.

FROM A PRISONER.

Editor of the New-Jerusalem Magazine: —

I HAVE noticed intimations from time to time in your very excellent MAGAZINE, of which I am a subscriber, that you wished to hear from isolated members of the New Church. I will grant you that privilege, and tell you, further, I am a life member of this prison. I have the principal works of Swedenborg in my cell, and they have been the means of great good among my fellow-prisoners. I was a member of the New Church in Janesville, Wis., several years ago, but don't know a soul in this world now of that church. I should be pleased to hear from some of the members in my State.

Why I have never written you before is this. Letters coming from such a source are apt to be thrown in the waste-basket by the greater part of humanity, and a prisoner regarded as too horrid to think of. You can do me a favor if you feel so disposed. You can make my case public among the members of your church, and tell them I should be pleased to receive any New-Church literature, especially the *Messenger* — old numbers just as good as any. Should you feel it your duty write me a letter, and I will cheerfully respond to anything you wish to know.

From your brother in Christ,

Waupun, Wis. MINOR S. PERKINS.

SWEDENBORG'S SCIENTIFIC WORKS.

Editor of the New-Jerusalem Magazine: —

THE question has many times arisen as to the estimate that Swedenborg placed upon his scientific and philosophical works, after he became a theologian. Did he afterwards endorse them, or repudiate them? Or to what extent did he endorse them? It certainly is a very remarkable feature in his after life, that he should take so little notice of them as to almost seemingly ignore their existence. And yet he adopted all the leading *principia* of

his scientific works, such as the doctrine of spheres, of correspondence, discrete degrees, order and series, which stand out prominently in all his theological works ; especially is this the case in his profound philosophical work, "Divine Love and Wisdom."

I have made this reference so as to call attention to a passage in T. C. R. 33, where our author distinctly refers to his philosophical works on "Creation." It is a notable and emphatic reference to these works without restriction or reserve. His words are :

Quæ in OPERIBUS MEIS de Creatione tradita sunt.

The words "my works" include all his works on "Creation," without exception. This general endorsement of his philosophical works on "Creation" clearly implies that they were neither discarded nor useless, but agreed with his later views, when a higher order of truths was revealed to his understanding. They evidently formed a solid and reliable base to his theology.

I call special attention to this reference, and the significant notice that the author himself has given to it. The words "*operibus meis*," or "my works," is given by the author in capital letters in the *Editio Princeps* of 1771. The first translators scrupulously retained the capitals, as in the edition of 1857, by Dr. Im. Tafel ; and in the earlier and more carefully translated copies of Clowes. Since then the capitals have been struck out, and in all our modern reprints the same rule has been followed, and the capitals have ceased to appear. Evidently those who have had charge of editing the work through the press, had no conception whatever of the special purpose that Swedenborg had in view in thus endorsing all his philosophical works on "Creation," and in calling special attention to them by using capital letters, when he directs the reader "to what is said in MY WORKS on the subject of creation."

We sincerely hope that in all future editions the capital letters will be restored, and Swedenborg's preference and object — be they what they may have been — in using capital letters thus significantly, will be respected as they ought to be.

S. BESWICK.

DOCTRINAL STUDIES.

THE TITLE OF THE "ARCANA CŒLESTIA."

A WHILE ago there was an expression of opinions in regard to the title of this work in future editions, generally in favor of retaining the Latin form. But if our friends will look at the full title page, they will see that it reads — "The Heavenly Arcana disclosed, which are in the Sacred Scripture or Word of the Lord." We fancy that no one will wish to see this rendered, "The Arcana Cœlestia disclosed." "Arcana" we can keep because it is already naturalized in English; but "Cœlestia" is not, and is not likely to be, and will have to be translated. It will be possible in binding for any one to have his volumes lettered as he chooses; but I see no other way to render the title page than as above. J. W.

THE FLAMING SWORD.

THE point which reason suggests in regard to the interpretations given in several passages which deal with the sword of GEN. iii. 24, may have been brought out in these pages before, but we cannot find a reference to it, and we therefore call attention to it.

In S. S. 97 we read as follows:

The sense of the letter of the Word is a guard for the genuine truths which lie within it. And it is such a guard because the sense of the letter can be turned hither and thither and can be explained according to a conception, and yet the internal sense is not harmed nor wronged thereby. For it is not harmful that the sense of the letter of the Word be understood differently by different ones, but it is harmful if the Divine truths which lie within are perverted, for then violence is done to the Word. . . . This guardianship is signified by cherubim and is also described by them in the Word. It is signified by the cherubim which were placed at the entrance to Eden after Adam with his wife was cast out of the garden. . . . By the flame of the sword turning itself

this way and that, is signified Divine truth in ultimates which is like the Word in the sense of the letter which can be so turned.

This is quoted in full in A. R. 239. A. E. 131 describes it as "the awe-inspiring expulsion and rejection of all those who are in falsities." A. E. 277 describes it as "the truth from that good [celestial good, that of the garden] defending it."

T. C. R. 260 is in the chapter on the "Sacred Scripture," and corresponds to but is not identical with S. S. 97, already cited. Having quoted GEN. iii. 23, 24 Swedenborg said:

These particulars are explained in the *Arcana Cœlestia* published at London; namely that by the cherubim guardianship is signified, by the tree of life entrance to the Lord, which entrance man has by means of the truths of the spiritual sense of the Word, by the flame of a sword turning itself the Divine truth in ultimates which is like the Word in the sense of the letter which so turns itself.

Now the point is that the interpretation given in A. C. 309 seems to be entirely different from that given in these passages, though they have apparently been drawn from that. We read there:

By the flame of a sword turning itself is signified self-love with its insane desires and persuasions which are such that they indeed wish to enter but are borne away to things of the flesh and the world. This may be confirmed by so many passages from the Word that it would fill pages.

But here it is evident at once that something keeps back the self-love which seeks to enter. It is not that love which keeps them off, but it is something which opposes that love at every turn. This is the truth of the letter of the Word. As that truth performs its office, as the sword turns itself every way, one might think of the state of those who have thus to be excluded and so might say that it is their self-love which is signified by the sword turning every way. And this might be said and then the passage might be referred to later in a treatise on the Word as showing the general office of the sense of the letter which may be so variously understood.

The interpretation in A. C. 309 is simply very brief, and is afterwards expanded so that all sides of its meaning are given.

THE METHOD IN THE EARLY ARCANA.

If the reader of the "Arcana" turns to the early portion he will see that the method of explanation used there is not the same which is used generally in that work and also in "Apocalypse Explained" and "Apocalypse Revealed."

The method commonly used is to quote a verse and give its meaning by phrases in one paragraph and then to follow with as many paragraphs as there are phrases, each new numbered paragraph being introduced by quoting again the phrase which it explains. If the verse has three portions, the first paragraph gives the whole verse and the significance of each phrase, the second paragraph gives the first phrase and its explanation, and so on till another series of paragraphs begins with another verse.

But at the first the "Arcana" used a different and less formal method. The word "signifies" was not used. We find the verse quoted and then there was a treatment of it at greater or less length without dividing it into phrases or considering each word separately. For example:

21. Verses 4, 5. *And God saw the light that it was good, and God divided between the light and the darkness. And God called the light day and the darkness He called night.* The light is called good because it is from the Lord who is good itself. Darkness is that which, before a man is conceived and born anew, appears as light, because evil appears to be good and falsity to be true, but it is darkness and the self-hood of man which still remain. Every thing of the Lord is likened to day because it is of light, and every thing of man's self is likened to night because it is of darkness. So many times in the Word.

This comparatively indirect method of interpreting the Scriptures often gives several paragraphs to a verse, but they treat of it without dealing with phrases. n. 94 says:

To form man of the dust of the ground is to form the eternal man.

N. 98 says a little more in the usual way:

By a garden is signified intelligence.

N. 102 says in the way afterwards invariably followed:

A tree signifies perception.

Now we have the word "signifies," but we do not as yet have the phrases of the text treated in separate paragraphs. This however came gradually to be the method employed, at first with a *quod* preceding the quoted phrase, and then with the phrase first and the *quod significet* following. In "Apocalypse Revealed" this method is followed with one further change: the phrase is quoted, but no *quod* with the subjunctive is commonly used, only the plain declaration, as "the beginning of the creation of God signifies the Word."

THE LATIN–ENGLISH D. L. W.

He who is so fortunate as to possess a copy of the "Divine Love and Wisdom" in the Latin-English edition must look upon it with admiration. Our brethren in New York seem to have reached the highest possible mark in this noble volume, and they deserve and will have the hearty commendation of all interested. The very excellence of it all, binding, paper, type, and translation (to speak of them in the order in which they impress the mind) provokes in us, however, a willingness to see if there be not some points in which improvement can be suggested. We have had occasion to read the volume carefully and very slowly, so that many graces of translation were noticed, together with a few doubtful points which we cannot assume to pronounce judgment upon, but which seem to us worthy of notice, as this business of translation is young yet, and as we are all eager learners. These points are of very slight importance, for the standard difficulties seem to have been successfully overcome in this translation. We put our remarks in the form of queries, for so they stand in our mind.

Is it well to translate *arcanum* by "mystery"? Is it not best to stick to the anglicized "arcanum," or to say "secret"? (n. 50.)

"Has been learned from the wisdom of angels." Does not this expand too much the *est ex sapientia angelica?* (n. 175.)

If *patet* with a dependent sentence is to be rendered by "evidently," must we not so place it as to avoid saying, "would evidently dissolve away," which makes it tell how? (n. 176.)

Can we not do better than to say, "God is a man," when the Latin is *Deus est Homo?* (n. 179, 285.)

Has "outmost" any advantage over "lowest" or "ultimate," when translating *ultimo?* (n. 217.)

For *unum agant* is it not as well to say outright "make one"? when otherwise we must use the weak expression "act as one"? (n. 261.)

Why is not "continuous" good enough for *continuum* without resorting to "subject to extension"? (n. 285.)

Why say "by means of this emanation" for the simple *per hoc*, "by this means"? (n. 291.)

Is "subsist" so ambiguous that we must render *subsistant* by "have unceasing existence"? (n. 307.)

Is "fermenting wines" the most correct translation of *vinis acetosis*, soured wines? (n. 342.)

Does not "were falling in with" make heavy work with *sequebantur*, followed? (n. 376.)

Will not "somewhere" do for *alicubi* better than somewhere or other"? (n. 386.)

Can *annon* ever be rendered as if it were *num?* (n. 387.)

Certainly these small points prove the general worth of the translation.

THE APOSTLES' CREED.

With the modern disposition to pull down everything held in reverence, the Apostles' Creed has been attacked, and it is now asserted that it did not take its present form till the seventh century. This statement is supported by the consideration, among others, that the Councils of Ephesus and Chalcedon (431 and 451) forbade the use of all creeds but the Nicene without making mention of this one as an exception. It is true that the Apostles' Creed was not written by the dis-

ciples, but that it gradually grew from the baptismal formula to its present form. The last change in it is said to have been made in 1541, when "resurrection of the flesh" was changed to "resurrection of the body." It was the creed of the early church following the period of the apostles and preceding that of the Nicene Council (325). The statements made about it in the doctrines are all to this effect. For example, it is called:

The Symbol of the Apostolic Church. (T. C. R. 81.)

The Symbol of that church called Apostolic. (*Ib.* 175.)

The Symbol of the church preceding the Nicene Council and called the Apostolic. (*Ib.* 636.)

The Apostolic Symbol was written after the time of the apostles. (B. E. 31.)

The title by which it is called in these passages is that which it generally bore in the church both eastern and western, but the English gave it the name which is most familiar to us. It was a mistake, however, thus more closely than before to identify it with the apostles, and undoubtedly the present title leads to the common impression that it was actually written by the twelve, as old traditons used to teach, claiming that each disciple furnished one phrase. No scholar puts the least faith in this tradition now.

"They who burn with revenge . . . are punished most severely, and more severely than others because it is deeply rooted — so deeply that their very life is revenge. Some of them are such that they place all the joy of life in revenge, and according to their burning for it are afterward in such joy. Many such are said to be from Italy, where this vindictiveness is inrooted from unbounded pride which wishes to rule over all. For revenge has much in common with the love of self; also they are extremely cruel. With the times of papal rule, when inward pride increased, such vindictiveness is also said to have been rooted there, and derived thence into the offspring." (S. D. 5097.)

BOOK NOTICES.

THE WRITINGS AND THEIR RELATION TO THE WORD. By REV. R. L. TAFEL, PH. D. London: 1892. pp. 57.

BY this awkward term, "the writings," which is one of those expressions used by our people, though meaningless to the rest of mankind, Dr. Tafel means the doctrines of the New Church in the works of Swedenborg. He discusses here in a fair and thorough way the question as to the authority of the teachings contained in these books. Are they in any sense the Word? No. Are they then mere expressions of limited intelligence? No. They are, as he shows by ample citations, the authoritative unfolding of the spiritual meaning of the Word, which unfolding is an essential part of the second coming of the Lord. The doctrines are the true understanding of the Word. The Word is unique and contains inner meanings. The doctrines contain no inner meaning, but they are from the Lord and from the Word, and without them the Word is not understood and its Divinity is not seen. So plain is this view as hitherto frequently set forth, and as here presented with great care, that it is strange that any one could hold otherwise, but we have always had those of deficient education or judgment who have gone to one or the other of the possible extremes of undervaluing the Word or undervaluing the doctrines revealed from the Word.

This pamphlet issues from the "New-Church Educational Institute," an organization apparently formed to correct false impressions in the minds of our people.

THE GROWTH OF THE NEW CHURCH. By REV. C. GRIFFITHS. London: James Speirs. 1890. pp. 88. 25 cents.

WE have been greatly pleased with this closely compacted treatise on a pressing subject, and we wish that this neat little volume might be extensively read in America. Mr. Griffiths writes first of the church universal, showing the universal love of the Lord to save all, and the fact of the common brotherhood. He then points out that the New Christian Church is for the whole race and will draw out of the old organizations those represented

by the wheat in the Word, a process which has been illustrated with not a few already, and which will go on till the New Church, at first with a few, becomes numerous, while those in the old organizations who love only what is evil and false will persist in their priestcraft and profanation. The separate establishment of the New-Church organization he regards as a matter of course, quoting such passages as, "A new revelation effects separation in both worlds" (A. E. 641), but the duty of friendly association with all others in the world he points out. The mission of the New Church he then shows to be apostolic. That work which has led to the formation of it in its present feeble form must be continued and enlarged, and it must be thoroughly done. He shows the wickedness of neglecting to be well versed in the truths which have been given us to teach. He holds that the field of our missionary work is white to harvest, and that the only lack is in the reapers. He asks for tolerance, subordination of opinions upon matters not essential, and consecration on the part of our people. Mr. Griffiths makes the doctrines teach these truths by skilfully using extracts from the works of Swedenborg. He has done an excellent work and deserves many readers.

The Natural History of Man, and the Rise and Progress of Philosophy. By Alexander Kinmont. Philadelphia: J. B. Lippincott Company. 1891. pp. 335. $1.50.

Mr. Kinmont who was born in Scotland in 1799, and died in Cincinnati, 1838, was a remarkable man, much more learned than our people generally were or are, and of very active intellect. The biographical sketch which opens this volume is of rare interest. The lectures, of which there are twelve, treat of "Man as a Unit," "Limits and Orders of Nature," "Language," "St. Augustine and Cuvier," "Predominance of the Religious Sentiment in the Early Ages," "Ancient Religion and Modern Science," "Origin and Perpetuation of Natural Races of Mankind," "Unity in Variety of the Human Race," "Character of the Ancient Germans," "Man of America — Spanish and English," "Arts and Commerce of the Phœnicians," and "Elements of American Civilization." Though the style is a little heavy compared with that of recent writers on these themes, yet the thought is so clear and reasonable as to be interesting all the way. When we reflect that this man had his own way to make in the world, the lectures are the more remarkable. Had he remained longer in this life, he might have

become famous ; as it was, he left a worthy monument in the productions of his pen. Though not a minister, but a teacher, he preached very usefully, and his sermons are still read with profit by our people.

Religious Systems of the World. London: Swan Sonnenschein & Co. 1890. pp. 565.

In this handsome volume there are forty addresses delivered at South-Place Institute, evidently to audiences of a free-thinking character. The titles are "Common Ground of Religious Sentiment," "Religion of Assyria," "of Babylonia," "Confucius," "Taoism," "Buddhism in China," "Shintoism," "Japanese Religions," "Old Indian Poetry and Thought," "Buddhism," "Buddhism in Christianity," "Parsi Religion," "Sikhism," "Jewish Ethics," "Modern Judaism," "Mithraism," "Mohammedanism," "Teutonic Heathendom," "Myths of Christmastide," "Church Catholic," "Mass," "New Church," "Religion of Danté," "Church of England," "Unitarians," "Nonconformity," "Methodism," "Independency," "Baptists," "Quaker Reformation," "Thomas Chalmers," "Theism," "Spinoza," "Humanity," "Mysticism," "Esoteric Buddhism," "Secularism," "Ethical Movement," and "National Church."

Some of the addresses were written at the time of delivery, some were afterwards prepared for publication, some are represented only by reports of the press. We should say that the Rev. Thomas Child, who represented the New Church, had done little if anything to perfect the report of his speech. He was, however, as successful as usual in presenting some points in a taking way. We feel, nevertheless, that it is almost impossible to present our faith, unless some reference be made to prophecy and history.

Ahnas and Beni-Hassan. Egypt Exploration Fund. pp. 22. Illustrated. 1890–91.

This Fund is now putting its strength into a survey of archæological remains. It has hitherto explored ruined cities, and has issued annual memoirs, each of which covers one place. Now a special fund is called for to carry on the survey, and special volumes will be printed containing the results. The handsome pamphlet before us is an announcement of the survey of the tombs of Beni-Hassan, with a brief account of the first year's work there. We have also a chapter on Ahnas, the Hanes of the Bible, but the

excavation was unsuccessful in finding inscriptions of special value. Dr. W. C. Winslow, 525 Beacon Street, Boston, is the American Vice-President of the Fund, and is always glad to give information to intending subscribers or to students of archæology.

Supplemental Bible Studies. By Henry T. Sell. Chicago: Fleming H. Revell & Co. pp. 30. Illustrated.

The studies are intended to cover the general ground of the Scriptures without using the text directly. They are well made by a practical man. No better description can be given than to give some of the titles: "Making of the Bible," "Our English Bible," "Why we Believe the Bible," "The Land of the Old Testament," "Order of Events in the Old Testament," "Institutions of the Bible," "Land of the New Testament," "Order of Events in the Gospels," "The Primitive Church," "Christian Life revealed in the Roman Catacombs," and so on — twenty-four subjects in all. The information is so much condensed that this book has a year's study in it.

*** The report of the last year's operations of the Swedenborg Publishing Association shows Rev. B. F. Barrett as active as ever in promulgating the new faith by the use of collateral works, of which his "Independent Witnesses" now takes the lead. Dr. John Ellis is a generous supporter of the work, which otherwise would suffer on account of litigation checking the income from the Bissell bequest.

*** The issue of the "Swedenborg Concordance" for January is at hand. We are delighted with the announcement that the monthly issue of parts will be resumed. This number goes to *Heir*, and has a collection of most important passages on the Hebrew language. It shows, for example, that in the "Arcana," the original language is cited no less than sixty-three times between 4105 and 7343. Mr. Potts apparently gave up noting other numbers, and only covered about one third with his enumeration.

*** *Spiritual Evolution* is a little pamphlet which Mrs. Anna C. Lee has printed in the hope of enlisting interest in the study of the Gospels in their spiritual harmony. Her idea is of an evolution: that Matthew is adapted to the early state of the Christian's reception of truth, Mark and Luke to his succeeding states of progress, and John to his final state of internal wisdom. Like Mrs. Horton, she undervalues the literal sense, but in attempting a less elaborate

theory, she makes her view more plausible; for everybody knows that the fourth Gospel was the last to be written, and the most fully expressive outwardly of the Lord's love. In her brief space, however, Mrs. Lee cannot be expected to expound her view thoroughly.

*** The *Andover Reriew* for January was a strikingly good number. The leading article on the "Mediating Function of the Christian Minister" was written by the Rev. Philip S. Moxom, and presented the parts of the minister's work, as preaching, teaching, and leading. The last led to the principal theme of the minister's mediating work "between Christianity and culture, between the church and the world, between denominations of churches, and between social classes." The Rev. A. E. Dunning described the work which churches in the growing cities may do for those in the depleted country. Dr. C. Van der Veen printed a strong sermon on "The Great Love," on looking to the Lord in love rather than in cold faith. There were valuable articles on "Missionary Problems in the Turkish Empire," "The Apprentice System in the United States Navy," and on "The Proposed Reform of Grammar Schools." There was an important editorial discussion of "The Teaching of Jesus as related to that of the Apostles," in which the view was taken that the apostolic teaching must be subordinated to that of our Lord:

> The teaching of Jesus is, then, the higher of the two chief sources of Christian knowledge. That of the apostles is ancillary to it, and should have a subordinate place in determining what Christianity is. The church should find its fundamental and regulative ideas of religion in the teaching of its Master. It should construe the later revelation given by the apostles by the earlier given by the Lord Himself. It should interpret those great events in His earthly career which followed His ministry by that teaching which, in explaining the kingdom of God, explained the life of Him its Founder.
>
> We do not, of course, call in question the doctrine of the apostolic inspiration. We hold with the church catholic, that the apostles had a teaching gift, which made their works unique among Christian writings for value and authority. But "one star differeth from another star in glory," and in the firmament of revelation there is but one "bright and morning star."

*** The *New-Church Magazine*, London, the Rev. John Presland, editor, always brings help. In the January issue the Rev. Richard Storry treated of the "Prophecies of Hosea"; Mr. Foulds wrote of "Swedenborg and Buddhism"; Mr. A. E. Beilby gave an account of Mr. James Mellor, the eccentric horticulturist, who

lately died at ninety-five; Mr. J. H. Bradford had a paper on "Ants"; and Mr. Claxton gave an account of the Church Congress in Wales; "Felix Marah" gave a whimsical sketch of the New Church a hundred years hence; and Miss Rowe printed a beautiful poem on the "Magi." Then there was the usual department of news, etc.

*** The *Juvenile Magazine* for January had its usual fourteen pages of pictures and bright, wholesome reading matter. We like the way in which it helps the teacher or pupil to understand the Sunday lessons. And it finds room too for some puzzles. It does not have as many pages as our *Children's Magazine* did, but it has illustrations and more varied contents, and it costs half as much, that is, fifty cents a year. It can be seen and ordered at our office.

*** The *Universalist Quarterly* for October, 1891, did not appear till three months afterwards, but it was a good number, and the last; for, after forty-eight years, it came to its end through lack of support. It thus follows the *Unitarian Review*. We are sorry to think that these demises argue a decline of intellectual life in the bodies referred to, but the conclusion seems to be inevitable. But two dollars a year for four numbers of moderate size was a high price.

*** The *Southern Workman and Hampton School Record* represents the Hampton Institute in Virginia, for the education, in the useful sciences and arts, of colored people and Indians. It has had but one principal, General Armstrong, who has skilfully guided its career, but who is now very far from well. The national interest in his school and in him is significant of a better day for both classes provided for. The letters from Indians printed in this record are always instructive. This paper has sixteen pages, appears monthly, and costs but one dollar.

*** In the series of *Bible Maps*, which Mr. G. W. Colton, 312 Broadway, New York, has issued, he has supplied a general want. He has made thirteen maps on six sheets of uniform size, and put them on a frame which can rest either on a table or on the floor, as may be convenient for home or class instruction. All the maps are perfect to date, and leave nothing to be asked for in the way of a series of this size. The price is six dollars. For sale by our publishers.

THE NEW CHURCH.

EVOLUTION.

Some lectures recently given by Dr. Lyman Abbott in Boston, on Religious Ideas as affected by Evolution, have attracted wide attention on account of the boldness of the speaker's utterances and the cogency of his reasoning. Though eminent neither as a theologian nor as a scientist, Dr. Abbott has a quick way of perceiving the bearing of popular knowledge on great subjects, a logical method of treatment, and a ready wit which keeps his hearers in sympathy with him. His conclusions were mainly negative, namely, that certain ideas had been outgrown because they were never founded on the laws of Divine order. Positively he asserted the Divine immanent in the Lord Jesus Christ and the necessity of righteousness. He sees nothing of the spiritual meaning of Scripture, and makes little use of the Bible as an authority. He acknowledges that he does not see how God was in the Christ, but he believes that He was. When giving his view of the causes which had so changed religious thought, he placed Swedenborg as first in the list.

With all this our people are much pleased, because they see that Dr. Abbott is powerfully teaching wholesome truths in the main. They cannot, however, overlook the fact that his self-imposed limitations seriously affect the value of his words. We believe in evolution. We know that Swedenborg published the nebular theory twenty-one years before Kant, and sixty-two years before Laplace. We see that the first chapter of Genesis is an account of the development of man from an animal to a heavenly state. But just here we divide from most evolutionists because they derive man from the ape, while we derive him from the imperfect man, and because to them man has made a steady upward progress, while we accept the inspired account of the fall in its spiritual meaning through the development of the self-hood.

It seems to us that those who declare man's upward movement look only upon the intellectual side, only upon man outwardly and not inwardly. In the arts of civilized life man has progressed

wonderfully, it is true, and we know that as to the intellect man did not fall, but how is it as to the will of man which is his real life? Here we see all the business of the world resting upon selfish competition, war more thought of by kings than peace, and evils of every kind prevailing. And these facts show that we are, however intelligent, a fallen race, living out of Eden, and requiring a new birth in every case to return to it. We reflect that arts have flourished when brotherly love was declining, and that our Lord's redemptive work was made necessary, not so much by the lack of knowledge, as by the depravity of will. Consequently He did not go about to teach true philosophy, but to call men to repentance and bring them remission of their sins.

If in our admiration for modern science we should ignore this vital part of human history, we should be in the popular line, but we should be forgetting the whole teaching of the Divine Word and of our Lord and Saviour. To Him and to all His disciples the spiritual history of man is the essential point of interest, and it is sadly represented by the image in Daniel II., with head of gold, breast of silver, thighs of brass, legs of iron, and feet of iron and clay. Intellectually considered alone, man has indeed gained, but not as steadily and rapidly as he would have gained if he had not lost his childlike heart in the love of self, whereby he "inverted the image and likeness of God." (D. P. 328.)

REV. RICHARD STORRY.

THE retirement from active service of this aged minister, who is well known in this country by reason of his editorship of the *Intellectual Repository*, is announced by the *Bury Times*:

As we briefly announced in our last Saturday's issue, the Rev. R. Storry, the pastor of the New-Jerusalem Church, Heywood, has resigned the pastorate owing to the infirmities of his age. Mr. Storry is in his eightieth year, and during the past half-century he has borne a prominent part in the work of the New-Jerusalem Church in England. He was born in the Vale of Pickering, in Yorkshire, of Wesleyan parents. His father, Christopher Storry, read books on the New-Church doctrines, and his son also reading these, and being convinced of their truth, commenced to preach them to the neighbors when he was sixteen years old only. His first appointment as a minister was in Heywood, in 1836. At that time the New Church was in a low state in the town, and as Mr. Storry received but a small stipend, he conducted day and evening schools, which were very successful. He was ordained a minister in November, 1838, and remained in the town until 1847. He then had a call to Dalton, near Huddersfield, where he stayed until 1861, working up the church there. In that year Mr. Storry re-

ceived an invitation to again go to Heywood, and also one to go to London; but he decided in favor of Heywood, and, going in that year, he has remained there since. Under his care the church and schools have grown until they are amongst the largest in the town. In 1861, just after going to Heywood the second time, Mr. Storry was made one of the ordaining ministers of the New Church. For a large number of years — until a year or so ago, when through his great age he had to resign — he was one of the Conference Council, and on seven occasions he has been the President of the New-Church Conference. In literary work, religiously, he has also played a prominent part. He regularly contributes articles to the *New-Church Magazine*, and was sub-editor, and subsequently the editor of the *Magazine*, until he was not able to keep up with the work. He still, however, contributes articles, and only last month had one which occupied the first position in the *Magazine*. In July, 1887, the jubilee of his ministerial career was celebrated at the Heywood Church, and the friends attending that church gave him a very handsome token of their regard for him, in a gold watch, a beautiful clock, etc. In the same year the Rev. (then Mr.) George Meek was appointed to assist Mr. Storry in his work. As a lecturer, Mr. Storry has travelled over the greater part of England, and has been very popular. All our readers will, we are sure, join us in the hope that after so long a period of service in the church, he may be spared for many years to enjoy his well-earned leisure.

THE REV. JAMES P. SMITH.

THE removal from this life of so faithful a worker as Mr. Smith, is an event of importance to our movement. Born in 1831, and educated for the law, he succeeded so well as to become a United-States judge. This was in Virginia. On account of his health he went to Tennessee after the war, and there learned of our faith. This took him out of infidelity and made him a devoted teacher of the doctrines. He began to preach and extended his influence widely. Through the assistance of the Convention he went on with his work till it bore substantial fruits. At length he centered his labors in Chattanooga for five years till the call came, leaving a place hard to fill on account of the ability and wisdom which he had displayed in his work. We feel that his case is one which should teach us to encourage all similar men to do the ministerial work which their hearts prompt them to undertake.

SOCIETY ORGANIZATION.

NOT only is there something wrong in dedicating a church to the Lord and still holding its pews as private property, but inconveniences have constantly arisen from the old system of two organizations, till it is coming to be seen that one organization, consisting of the members of the religious society, is quite enough. We print from the Massachusetts *Manual* an account of what has been

done in one society. We suppose that in some other States a like course could be taken :

We give some space in this number of the *Manual* to the form of organization of the Newtonville Society recently adopted. The double organization, usually known as the "Legal Society" and the "Religious Society" is one that has caused some confusion and we think it has retarded the growth of the Church. The only good reason for maintaining it has been the necessity of providing for the legal holding of the church property and at the same time an ownership of pews. Until recently, there seemed no way under the laws of Massachusetts for avoiding this difficulty, but under the Statute of 1887, Chap. 404, a religious society may be organized as a legal corporation without the necessity of another body to hold the property. Some of the difficulties that have attended the old system are noted in the report of the Newtonville Society here given. The double membership — or rather membership in the legal society — often prevents some from becoming members of the church, and may lead to different views of the relation which ought to exist between those who accept the doctrines and their brethren of a similar faith who are also communicants. When there is but one society there will more likely be harmony. The subject ought to be considered by all the societies where the old form of organization still prevails.

"NEWTONVILLE, MASS., Mar. 25, 1889.

"At a meeting of the Society duly called for the purpose, it was

"*Voted*, That we do hereby adopt the provisions of Chapter Four Hundred and Four of the Acts of the year Eighteen Hundred and Eighty-Seven; and by virtue of said chapter and of all other statutes us hereto enabling, we do hereby constitute ourselves a corporation under the name of 'The Newtonville New-Church Society,' with all the privileges and powers and subject to the duties, restrictions, and liabilities of such corporations in this Commonwealth.

"The purpose of this corporation is the maintenance of the worship of the Lord in accordance with the teachings of His Holy Word, as explained in the theological writings of His servant, Emanuel Swedenborg.

"All members of the Church heretofore known as 'The Newton New-Church Society,' and now incorporated under the name of 'The Newtonville New-Church Society,' and all persons who may be hereafter publicly received into the Society, shall be members of this corporation upon signing their names in the book of the Society in which a list of the members of the corporation is kept. Membership shall continue until the member sever his or her connection with the Society by resignation in writing or is dismissed.

"Any person may be dismissed from membership by vote of three-fourths of those present and voting, at any meeting of the corporation called for the purpose of voting thereon; but not otherwise. None but resident members of the Society of the age of twenty-one years or upwards shall vote.

"There shall be an annual meeting of the corporation on the Monday after the second Sunday in October in each year. Special meetings shall be called by the clerk, at any time, upon the request of the Pastor, or the request in writing of any five members of the corporation. Public notice of such special meetings shall be given by announcement or posting at the place of worship on the Sunday previous, and of the annual meeting on the two previous Sundays. In case of the

absence or inability of the clerk, his duties may be performed by any member of the Standing Committee. At all meetings of the corporation one fourth of all the members entitled to vote shall constitute a quorum for the transaction of business.

"The officers of the corporation shall be a clerk, a treasurer, and a Standing Committee of five members.

"The clerk shall be sworn to the faithful performance of his duties. The officers shall be elected by ballot at the annual meeting, or at any meeting of the corporation called for that purpose, and shall hold office until their successors are chosen and qualified. The Standing Committee shall have power to fill vacancies.

"It shall be the duty of the clerk to keep a record of all proceedings.

"At all meetings the Pastor or the Chairman of the Standing Committee shall act as Moderator unless otherwise ordered.

"These By-Laws may be amended by a vote of three-fourths of those present and entitled to vote at a meeting of the corporation called for that purpose.

"In accordance with the provisions of the foregoing By-Laws, and in token of our acceptance of the privileges and duties of membership in 'The Newtonville New-Church Society,' we hereto subscribe our names."

The only criticism which we can make upon this admirable instrument is that the Easter season is much better adapted to the annual meeting.

NEW SONGS FOR SUNDAY SCHOOLS.

We have now the third issue of the series of songs which Mr. O. B. Brown and others are issuing — this part under the auspices of the Sabbath-School Association. Here are thirty pieces, mainly derived from the schools in Boston and Philadelphia, and all of them tested by experience. As the seasons of Christmas and Easter inspire the writers or composers, so we are likely to be furnished with a large proportion of hymns which belong to those times. Thus here more than half could be sung appropriately only then, but by means of preparing for special times, we may accustom our writers and singers to do good general work.

The price is 10 cents each, and all of the parts can be obtained at the book rooms in Boston and elsewhere.

HENRY L. FRY.

Food, Home, and Garden contained in its issue for December, 1891, a portrait of Mr. Henry L. Fry, of Cincinnati, "a life-long New-Churchman and vegetarian." He is now eighty-five years old, is principal of the School of Wood-Carving, and enjoys perfect health. The family, which consists of three generations, all gifted in the art of carving wood, came from England.

THE RELIGIOUS WORLD.

*** In his work called "Order and Growth," the Rev. J. Llewelyn Davis speaks wisely of the church universal:

Instead of regarding the many churches of Christendom as the fragments which show that the Catholic Church has been broken to pieces, as the ruins of the one temple of God, of the one city of God, we shall see in their variety a proof that the Catholic Church, which each of them aims at representing, is something more comprehensive and more spiritual than the best of them. They may encourage us as prophecies of a greater unity yet to be realized, instead of depressing us as memorials of a unity that has been lost. Members of each religious communion, if they are thus advised, may go on repeating more earnestly than ever their belief in the Holy Catholic Church as the hidden spiritual structure which binds them all together, and which has in each a more or less inadequate expression. And the way to the more glorious unity of the future will be not so much through attempts to create a complete and exclusive church by mutual concessions and compromises, but through a growing loyalty of each believer and each body of believers to the unseen Head.

*** The *Christian Intelligencer* goes manfully on, defending the Bible with force and success:

There is a legitimate foundation for Biblical criticism; it is profoundest reverence for the Holy Scriptures as the Word of God; there is legitimate field for Biblical criticism; it is reverently to clear the Bible of errors of transcription, as one would pick a mote out from the eye of his mother, and then from the Bible reverently to determine what God has said. Criticism other and further than that had better be given over to the open haters of God and His Word.

It is high time that Christians should assert the fact that, in the course of all the ages of the Church of God, some things have been settled; that they cannot be constantly led aside by captious questioners to dig up again the old foundations, and that among the things which are so surely believed among us that questioning to us is blasphemy, is that the *Bible is God's Holy Word.*

*** The *National Baptist* has said the strongest word against the lottery:

If the Louisiana Lottery succeeds in its infamous plan of gaining by bribery and corruption a new lease of life for twenty-five years, it will be a national calamity and disgrace. It will rob the people of the country, and especially the poor and ignorant, of millions on millions of dollars each year. If ten times the amount stolen from the people were lost by bad crops or by storms, the calamity would be trifling in the comparison. But the Lottery will generate a mad thirst for rapid gain without labor, and a hatred and contempt for honest work.

*** The Unitarians have lost their most eminent Englishman, and *Zion's Herald* thus remarks upon it :

Dr. Martineau's withdrawal from the Unitarian fold is something which merits more than a passing notice. Unfortunately, it is not an indication that he has taken any more decided position on the side of a positive Christianity. In his letter to the Unitarians in England, he avows himself an "individualist" — whatever that may mean. It is his idea not to indicate, by act or word, any preference or conviction with reference to any form of Christian faith. His sister Harriet became an atheist before her death, and fears are expressed that he may follow in her footsteps. Surely, it is a lamentable sight to see so scholarly and able a man, in his extreme old age, drifting on to the rocks of unbelief.

*** The United Presbyterians illustrate the folly of clinging at this day to a narrow notion :

The Rev. Jarvis Worden, formerly pastor of the City Temple Church of the United Presbyterians in New-York City, who resigned his pastorate several weeks ago, has taken orders in the Protestant Episcopal Church. A large number of his congregation have also followed him, while others have united with Methodist churches. The immediate occasion for the change was the forbidding by the church authorities of the singing of anything else than Psalms in the service and the discontinuance of the use of musical instruments.

*** An interest which is said to compare with that created by "Uncle Tom's Cabin" seems to have arisen in Germany over the book, "*Die Waffen Nieder*" (Lay down your arms), by Bertha von Suttner. She writes in the form of a biography the experiences of a woman who passed through terrible scenes in three wars and who describes them with the forcible accuracy affording the strongest arguments for peace. We are very glad that such a book has appeared.

*** The poet Whittier has lately expressed himself in a way which is suggestive to those who, like our people, are at work in a great and universal cause of the highest usefulness to man :

If I were a young man, I should ally myself with some high and, at present, unpopular cause, and devote my every effort to accomplishing its success.

*** Dr. Parkhurst, of New York, is a Presbyterian who has no faith in revision, but wants a new creed :

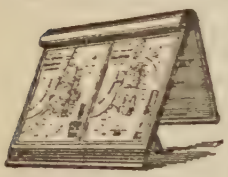
There is to me something intolerably grotesque in the present posture of our own great Presbyterian Church, bent as it is to cold, conservative calculation, to the task of mechanically repairing and padding, and abbreviating and patching an expression of two hundred and fifty year old Westminster enthusiasm. There is that ingredient of cobble and tinker about it that makes it to be no more like original creation than manufacturing wax flowers is like blossoming.

Colton's Stand Atlas of Bible Geography,

Designed especially for the use of Families, Sunday Schools and Bible Classes.

G. W. & C. B. COLTON & CO., 312 BROADWAY, N. Y.

In this compact and novel form we present a complete collection of maps for use in home and class study. The maps illustrate the whole range of lessons in Sunday School courses, both in Old Testament and New Testament study; and nothing so complete and comprehensive has been before offered. They are not intended to supersede our large maps, but rather to supplement them and bring their full information into a convenient form for close inspection and reference. Being, in the main, reproductions of the large maps by photographic processes, they harmonize entirely with our several larger sizes, and so are free from the discrepancies usually found between the productions of different geographers.



The maps comprised in this collection are—

Sheet No. 1.	Title, List of Maps, etc.	
" " 2.	Lands mentioned in the Bible	Map No. 1
" " 3.	Old Testament Palestine, Tribal Divisions	" " 2
	New " " Roman Divisions	" " 3
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